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L'ESPURGATOIRE SEINT PATRIZ .

OF

71676

MARIE DE FRANCE

An Old-French Poem of the Twelfth Century

PUBLISHED WITH AN INTRODUCTION AND A STUDY OF
THE LANGUAGE OF THE AUTHOR



DISSERTATION PRESENTED TO THE BOARD OF UNIVERSITY STUDIES
OF THE JOHNS HOPKINS UNIVERSITY, BALTIMORE, FOR THE
DEGREE OF DOCTOR OF PHILOSOPHY

BY

THOMAS ATKINSON JENKINS



Philadelphia :

PRESS OF ALFRED J. FERRIS

1894

848

M335

Dire verité
E simplicité
Ço'st bone fame

—*Disticha of Cato*

TO

Dr. A. Marshall Elliott

WHOSE LABORS IN BEHALF OF THE ACADEMIC
STUDY OF THE ROMANCE LANGUAGES IN
THE UNITED STATES HAVE DONE
SO MUCH TO MAKE SUCH A
WORK A POSSIBILITY,

This Essay is Respectfully Dedicated

PREFACE

In the summer of 1892, when I began the work which has now reached completion, I had no larger aim than a critical publication of the text of the poem which is herewith offered to students of the origins of the French and English literatures. But the unfortunate death of Prof. Dr. Edouard Mall, of Würzburg, having left the whole subject of the Purgatory legend as it were *in suspenso*, and the fundamental question of the dialect of Marie de France being unsettled, it seemed desirable to add studies upon these subjects, as well as to present the new material as to the language of the author gathered in an examination of the hitherto unstudied manuscript of the *Espurgatoire*.

My aim has been to restore as nearly as possible (with the usual concessions to facilitate reading) the text of the poem as it came from the hands of its author. The means relied upon to reach this end have been the edition by Dr. K. Warnke of the *Lays* of Marie de France (an excellent work, though not entirely free from errors) ; the manuscripts of Marie's *Fables* which, for several years, have been before the Romance Languages Seminary of the Johns Hopkins University ; and, finally, the Latin *Tractatus* of Henry of Saltrey (of which the *Espurgatoire* is a translation) especially that version of it contained in the British Museum MS. Arundel 292.

Even with these aids, the restoration of the text

of Marie's poem from the single Paris manuscript, which, from indications, is two or three removes from the original, and somewhat carelessly written, has been a task not without obstacles. However short I may have fallen of the full attainment of my aim, I am glad to have been able to promote a closer acquaintance with an interesting figure in literary history, and with a legend which embodies so well the religious ideas of western Europe in the twelfth century.

The latitude which I have permitted myself in the matter of orthography seeks its main justification in my belief that, Marie's poem being a translation of a Latin treatise upon a Church subject, a tendency to Latinization was inevitable.

T. A. J.

PHILADELPHIA, *Christmas*, 1894.

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INTRODUCTION

THE history of the legends connected with the Purgatory of Saint Patrick in Ireland was first made known to a wide circle of modern readers by the eminent English scholar, Thomas Wright,¹ just fifty years ago. Briefly described, the so-called "Purgatory" was a cavern which was situated upon an island in Lough Dearg (County Donegal), and which, according to the general belief, furnished to men a veritable entrance to the world beyond the grave. Various alleged descents into this cavern during the twelfth and following centuries gave rise to a considerable body of literature, in which nearly all the languages of modern Europe are represented. Some of these works, mainly through the instrumentality of the Church, acquired an extraordinary popularity, especially in England and France. Spreading thence to Spain and Italy, the legend furnished the subject of a drama to Calderon, and almost certainly formed part of that common circle of contemporary ideas from which Dante drew the imperishable conceptions of the *Divina Commedia*.

The first mention of the Purgatory legend in literature is made by the monk Jocelin of Furness, in his *Vita Sancti Patricii* (about 1183).² This writer

¹ *St. Patrick's Purgatory. An Essay on the Legends of Purgatory, Hell and Paradise current during the Middle Ages.* London, 1844.

² Jocelin's *Vita* was translated by L. E. Swift, *The Life and Acts of St. Patrick*, etc. Dublin 1809. The passage on the Purgatory occurs Chap. 172, p. 229.

attaches the legend not to the island in Lough Dearg, but to a mountain in another locality. Certain people, he says, having passed the night on this summit, and having been (as they reported) grievously tormented, have believed themselves purged of their sins and so saved from the gates of hell. Whence, he adds, comes the name "Purgatory."

Substantially the same form of the legend, but now connected with Lough Dearg, is that given by Giraldus Cambrensis in his *Topographia Hibernica* (1185-1187).¹ Giraldus adds some particulars and explains that the torments are inflicted by malign spirits, and that people say that penance thus undergone exempts the penitent from suffering for his sins after death.

Neither Jocelin nor Giraldus had the idea that the Purgatory was an entrance to the other world. This noteworthy development of the legend appears first in the now famous *Tractatus de Purgatorio Sancti Patricii*, written in Latin by a monk, Henry (?)² belonging to Saltrey, a Cistercian abbey in Huntingdonshire. This work was probably written about 1188 (see below). It narrates the experiences of an Irish "knight" (*miles*) named "Owein," who descended into the cavern to do penance for his sins and was led in turn through hell and the terrestrial paradise, and was finally permitted to look upon the glowing portals of the celestial paradise.

Henry's *Tractatus* laid the foundation of the fame

¹ *Opera Giraldi Cambrensis*, ed. Dimock. Vol. V., p. 82. In *Distinctio* II., cap. v.

The MSS. have only the letter "H."

of the Purgatory throughout Western Europe, and formed the basis of nearly all the numerous notices and brief descriptions of the place and its wonders which are frequent in mediæval writers. Moreover, it attracted to Ireland other penitents, whose descents were in turn written about and no doubt believed in. Such was the descent of Raymond de Perilhos (1397), described in provençal;¹ that of William Staunton (1409) written in English²; and that of Laurentius Ratold (1411) written in Latin.³ Two other important reworkings of the legend—certain chapters in the older versions of the Italian romance, *Guerino il Meschino*⁴ and the drama of Calderon⁵—seem to derive from Henry's *Tractatus* only, and not to be based upon any fresh pilgrimages to the sacred place.

At this point, it may be interesting to inquire what was the strong attraction which led the intelligent minds of this period to follow with such eager interest the accounts of visits to the other world? It was, no doubt, the conception of human life which the Church of Rome upheld and which went

¹ Cp. Stimming, in Gröber's *Grundriss der Romanischen Philologie* II., p. 63.

² Cp. Ward's *Catalogue of Romances in the Department of MSS. in the British Museum* II., p. 484 ff. Wright, *op. cit.*, p. 140 ff.

³ Ward II., p. 489 ff.

⁴ Gaspari, *Letteratura Italiana* I., pp. 244 and 360. Cp. also *Modern Language Notes* VII., col. 397.

⁵ Printed in the *Biblioteca de Autores Españoles* VII., p. 149 ff. Madrid, 1849.

far to determine the intellectual and moral atmosphere of the time. Man's chief care in this world, it was taught, was to so act as to insure his safety in the next. To avoid *sin*, to atone for *sin*, to escape hell and attain paradise, these were the concerns which lay most constantly and heavily upon the general consciousness. Add to this the absence of faith in the fixedness of Nature's laws, resulting in a ready belief in miracles and wonders of all kinds, and one can in some degree feel the force of the ardent interest which seized with avidity upon works like the *Tractatus*, which were believed to be the narratives of those who had actually seen and tasted either the frightful sufferings which awaited the confirmed sinner, or the untold felicities which were prepared for the elect.

It is the *Tractatus* of Henry,—one of the most striking works in the large mediæval literature which deals with the state of the soul after death,—enlarged by several additions, that Marie de France rendered into Old French verse “that it might be intelligible to lay folk.”¹ In doing this, she adopted the metre and many of the stereotyped conventions of the court poetry of her time, which in turn had taken its color from the troubadours.² The manuscript, of which a copy is published herewith, is the only one of Marie's poem now known to exist, although undoubtedly there have been others which are now lost. Marie, however, was not the only writer to translate

¹ *Espurgatoire*, l. 2299.

² Cp. ll. 16, 189, 1919 ff., 2119 ff.

Henry's *Tractatus* into old French verse. M. P. Meyer¹ has collected the scattered notices of six other versions in Old French, four of which are anonymous. M. Meyer has also printed extracts from two of these,—the translations of Geofroi de Paris and of Bérol; of three others, Mr. Ward has given liberal extracts²; of the sixth, the beginning and end have been printed, also by M. Meyer³.

As might be expected, the Latin MSS. of the *Tractatus* which have been preserved do not present a uniform text. Dr. E. Mall gave⁴ the results of his examination of the MSS. of the *Tractatus* owned by the British Museum, and of two others on the continent, and published three of these texts, viz.: (a) that of Bamberg (denoted by "A"), (b) that printed by Colgan⁵ (denoted by "C"), (c) that of the British Museum, *Arundel* 292 (denoted by "K"). No one of the MSS. examined by him, according to Mall, presents a version which could

¹*Notices et Extraits des MSS. de la Bibliothèque Nationale et autres Bibliothèques*, T. XXXIV., p. 239 ff.

²*Cat. of Romances* II., pp. 468, 471, 474.

³In *Romania* VI., p. 154.

⁴Zur Geschichte der Legende vom Purgatorium des heil. Patricius, *Romanische Forschungen* VI., p. 141 ff.

⁵In his *Trias Thaumaturga*, Louvain, 1647. Appendix VI., p. 273. This text, according to the *Catalogue of the MSS. of Cambridge* II., 328 and V., 594, was taken from a Cambridge MS. numbered F. f. 1. 27, fo. 568 (or 570). But Hardy, *Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland* I., p. 72 ff., says Colgan's text is that of a MS. at Lincoln College Oxford, No. 28, fo. 75-98.

have been used by Marie in making her translation. It will be useful for us now to substantiate this conclusion of Mall's.

According to Ward,¹ the British Museum MSS. fall into two groups² : *a*) eight MSS. represented by *Royal* 13 B. viii. (I shall denote this MS. by "R") and that printed by Colgan ("C"); *β*) three MSS. : *Arundel* 292, *Harley* 3846, and *Cotton, Tiberius* E. i. To class *β* also belong : (a) the Bamberg MS. ("A"); (b) the abridgment in the *Chronica Majora* of Matthew Paris³ ; (c) the original of the version made by Jean Belet.⁴

We have thus made accessible to us good representatives of class *β* in MSS. A and K, and of class *a* in MS. C. (That Ward is correct (p. 451) in classing A with K, and C with R, appears from a comparison of the passages which he quotes from R (pp. 446-449) with the corresponding passages in C. The two texts agree nearly word for word, while A and K show constant important variations in which they usually agree. Further: in Chap. XXI., KA employ (three times) the word *abbacia*, while CR just as consistently read *monasterium*).

Of which class, now, was the Latin MS. which lay before Marie? In the passage just referred to, Marie agrees with KA in all three cases ; she translates (ll. 1947, 1950, 1975) the word by *abbëie*. In

¹ *Catalogue* II., p. 445.

² Not including two texts much abridged, viz., Egerton 1117 and Additional 33957.

³ Ward, *Catalogue* II., p. 461.

⁴ *Ibid.*, p. 477.

general, barring cases where A has undergone reworking, we shall find that Marie has regularly followed the readings of KA as against those of C (=R). This will be sufficiently shown by the following passages :

First case : Marie=K, as against C ; A is reworked. At l. 717 Marie has : *Qui a si bon purposement Mis en tun quer*, . . corresponding to K's (Cap. V., l. 33) : *qui in corde tuo bonum propositum misit*, while C has : *qui in corde tuo confirmavit propositum*, and A shows reworking : *qui cordi tuo tantum et tam salubre inspiravit propositum*. Again, Marie (l. 884) has : *Ne volt un mot parler a els*, corresponding to K's (Cap. VI., l. 72) : *nec vel unum verbum eis respondit*, while C has : *nihil penitus respondens*, and A : *labiis suis indicit silentium nec respondet*. Again, Marie (l. 967) : *Il retint bien en sun pensé Cum Deus l'aveit einz delivré*, which reproduces K's (Cap. VII., l. 56 ff.) : *Ille vero mente retinens qualiter alibi ab eis deus liberavit*, while C has omitted the passage ; A reads : *Ac ille misericordie dei non immemor*.

Second case : Marie=KA, as against C. Marie (l. 708) has : *Res e tundu novelement*, and A (Cap. V., l. 27 ff.) : *barbis nuper rasis*, and K : *et nuper rasi*. C has nothing corresponding. Again, Marie (l. 1671) says : *Li ercevesque le menerent Un poi en sus* . . corresponding to KA (Cap. XVI., l. 146 ff.) : *Pontifices . . ab aliis seorsum subtrahentes*, while C has nothing at all answering to this clause. Again, Marie (l. 2017) : *Creiez mei qui de mes oeils vi*, for which K reads (Cap. XXII., l.

15): crede saltem quod ab oculis meis vidi, and A: credo [error for crede] saltem quod oculis meis vidi, while C is much fuller: et oculis meis harum rerum non valde dissimile multique mecum conspexere.

Third case: Marie=K, as against AC. Marie (l. 970) has: *Einz les despist e sis haï*, as in K (Cap. VII., l. 56 ff.): Hos omnino contempsit. The sentence is wanting in AC. Again: Marie (l. 1166): *quant il deveit avaler*, for which K (Cap. XI., l. 27 ff.): in descensione rote. . . Nothing corresponding in AC. Again, Marie (l. 1649): *Chascune aveit a grant plenté La celestiene clarté*, answering to K's (Cap. XVI., l. 126 ff.): Erant singule magnitudine lucis replete. In AC the sentence is wanting.

It follows from the foregoing that Marie translated a text which belonged to class β , and one which, as Mall had already seen,¹ stood very near to MS. K. MS. A, owing to thorough reworking which appears chiefly in the descriptions of hell and the terrestrial paradise, offers comparatively little aid in the establishment of Marie's text.

That neither A, nor yet K, can be the original from which Marie drew is sufficiently shown by the fact that K does not contain the lengthy prologue (Marie ll. 17-188) nor the Chaplain's tale of the Second Hermit (ll. 2117-2184).²

On the other hand, A omits the story of the Irish-

¹ op. cit., p. 142.

² At l. 2190, Marie has *quinze salmes* while in K the number is *seven* (p. 196).

man (Marie ll. 215–264). Neither will *Harley* 3846, which, as we have seen, also belongs to class β ,¹ answer the requirements, since the account of Florentianus and all subsequent matters are not found in it (Marie ll. 2071–2296).

We can conclude, therefore, that the MS. which Marie used (which, if it exists, has not yet been made accessible to us), stood very near to B. M. *Arundel* 292, but differed from it in that it contained the prologue, the first homily (Marie ll. 1401–1484) in a form somewhat longer than that in A but shorter than that in R, the episode of the two abbots, and the Chaplain's tale.

It so happens that the *Espurgatoire* of Marie contains most of the reliable evidence which we possess as to the time in which its author lived and wrote. Before this evidence was examined, it was believed that Marie's *floruit* should be placed in the reign of Henry II., (1154–1189)² but according to later investigations it is more probable that her active period should be taken as just beginning about the time of the death of this king, and as continuing even into the next century. In order to place some fresh evidence in its proper connection, it will be useful to summarize here the reasons which have led to this conclusion.

¹ Ward, *Catalogue* II., p. 464.

² So G. Paris, *Litt. Franç. au Moyen Age*,² p. 248, and Warnke, *Zeits. f. Rom. Phil.* IV., p. 226; *Lays*, Introd., p. XLIII.

These are best set forth in an essay by Dr. S. Eckleben, which appeared in 1885.¹ The appearance of this essay forestalled the publication of a study on virtually the same subject by Dr. E. Mall, but the results of the independent investigations of both scholars are the same in all essential points.²

1. Jocelin of Furness, writing about 1183 at the request of Thomas, Archbishop of Armagh, in mentioning the Purgatory³ says nothing of Owein's descent, although this was said to have taken place long before, in Stephen's reign (1135-1154).⁴

2. Giraldus Cambrensis, who in 1185 accompanied Prince John ("Lackland") to Ireland, also says nothing of the descent of Owein. Giraldus being a churchman and a learned man for his day, as well as an indefatigable and somewhat credulous collector of miscellaneous information, it is very difficult to account for his silence if the *Tractatus* of Henry was written at this date.⁵

Mr. Ward on this point is "inclined to surmise that Giraldus had heard an inaccurate report of the present [Henry's] work, but that its popularity was not yet strong enough to impel him to name Sir Owen." It has been noted above, however, that Girald's account contains no idea of a visit in bodily

¹ *Die älteste Schilderung vom Fegefeuer des heil. Patricius.* Halle, 1885.

² Cp. *Romanische Forschungen* VI., p. 140.

³ See above p. 1.

⁴ Eckleben, pp. 20-25, 45, and cp. Ward, II., p. 438.

⁵ Eckleben, pp. 26, 46, and Ward, II., p. 440.

person to the other world, and his ideas of the Purgatory have all the air of having been gathered from oral sources only, during his stay in Ireland, and of representing the current talk at some distance from the locality itself. It has not been noted in this connection that in treating the folk-tales current in Ireland about St. Brandan, Giraldus, after repeating the tales about the marvellous voyage of the Saint which had reached him, refers the reader for further information to the book ("*libellum*") which had been written on the life of St. Brandan.¹ That he would at least have mentioned so remarkable a work as Henry's, had he then known of it, can hardly be doubted.

3. Bishop Florentinus O'Cherballan, who, according to all the evidence, is the person named as such in the *Tractatus* (and by Marie, l. 2075) did not reach the dignity of a bishopric until 1185.²

4. Malachias (died 1148) who is twice mentioned in the *Tractatus*, (and by Marie, ll. 299, 2074), has always the title of "Saint," but he is not so named in the Life of him written by his friend, the great St. Bernard, nor was he formally canonized until 1189.³ Mr. Ward⁴ considers it beyond doubt that "popular opinion had pronounced him a saint long before 1190." Dr. Eckleben claims, on the other hand, that a learned monk such as Henry certainly was, would be very careful in the application of such a title.

¹ *Topog. Hibern.*, Distinctio II., cap. 43.

² Eckleben, p. 56; Ward, II., p. 443.

³ Eckleben, pp. 54, 56.

⁴ *Catalogue* II., p. 443.

It is easy, indeed, to account for the addition of the title to Malachias' name, either as Mr. Ward has done, or by supposing that the movement towards his canonization had been begun long before and was a matter of common knowledge among the Cistercians, or finally, by ascribing the "Sanctus" to the writers of the later MSS. (the original MS. not having come down to us). It is not so easy to account for the state of affairs in Marie's *Espurgatoire*. The first time Malachias is named is in a passage which undoubtedly reproduces a part of the original *Tractatus*; the second time is in a passage which probably was added by another hand than Henry's, since it is preserved only in certain of the MSS., and these, according to Mall,¹ are not the oldest or best. The first passage in Marie reads (l. 299) :

*Ço nus mustre Malachias
En sa Vie, nel dutez pas.*

and the second (l. 2074) :

*Nevuz fu al tierz Seint Patriz
Qui cumpainz ert Seint Malachiz.*

If, now, in the first passage, "Sanctus Malachias" stood in the Latin MS. which lay before Marie, it is extremely difficult to see why she should have omitted the title, especially as she is always careful to add those of Gregory (ll. 32, 151, etc.), Augustine (l. 143), and Patrick (cp. ll. 7, 190, 302, etc. In all nine times; in 481 its omission is therefore probably an error). It would have been easy to have written *Ço nus dit*, etc. without material change in

¹ *Rom. Forsch.* VI., p. 142.

the sense. It is therefore extremely probable that at the first passage, Marie's original bore the name Malachias without the title and that it consequently was written before 1189. The addition of the title in the second passage, on the other hand, gives us less basis for a conclusion for the reasons given at the beginning of the preceding paragraph. It is further probable that as Marie uses a different spelling in the two passages, the identity of the names escaped her.

As far, then, as the evidence on this point can be trusted, it gives us a *terminus ad quem* for the composition of the *Tractatus* eight years earlier than that furnished by the Chronicle of Johannes Brompton (1197)¹ which mentions Henry's work, and narrows the period during which it could have been composed to the years between 1185 (composition of Giraldus' *Topographia*) and 1189 (canonization of Malachias).

Marie de France, as is well known, was the author of two other works,—a collection of *Lays*² and a larger collection of *Fables*, of which as yet we possess no critical text.³ What indications are there as to

¹ Cp. Eckleben, pp. 28, 48.

² Ed. Warnke, *Die Lais der Marie de France, Bibliotheca Normannica* III. Mit vergleichenden Anmerkungen von R. Köhler. Halle, 1885.

³ A critical edition by Dr. A. M. Elliott, Baltimore, was announced as in progress in 1891. See *Mod. Lang. Notes* VI., 7, col. 442.

the relative order of these compositions? Mall says¹: "diese Schrift [the *Espurgatoire*] aus sprachlichen wie sachlichen Gründen als das älteste der erhaltenen Werke der Marie gelten muss," but unfortunately he postponed the promised publication of the basis for this conclusion. It is necessary, therefore, to see how far we may be able to supply the omission.

1. The *Espurgatoire* shows a grade of literary skill distinctly inferior to that displayed in both the *Lays* and the *Fables*. To be convinced of the truth of this assertion, we have but to glance at the frequent employment in the former of stereotyped phrases where the meaning gains nothing by their use. Such are: *nel dutez pas* (ll. 300, 734) *ço li est vis* (ll. 1008, 1579, 1593, etc.) *c'en est la sume* (ll. 54, 703, 2132) *bien le sachiez* (ll. 245, 1739) *sanz dutance* (l. 128). The repetition of whole lines is not uncommon (line 1037 recurs at 1201 and 1599; also 983 at 1225), and a certain poverty of vocabulary is observable in the not infrequent use of the same word as the rime-word of both lines of the couplet.² These characteristics are almost unknown in the *Lays* and *Fables*.

2. Marie, in the Prologue to the *Lays*, distinctly abandons the practice of translating tales from the Latin. She says (l. 28 ff.):

*Pur ceo començai a penser
d'alkune bone estoire faire
e de Latin en Romanz traire;
mais ne me fust guaires de pris:
itant s'en sunt altre entremis.*

¹ *Zeitschrift f. Roman. Philologie* IX., p. 163.

² For examples, see Note to l. 1369.

That is to say, as little distinction was to be won in the field of translating Latin stories, Marie turns to a more difficult task :

Des lais pensai qu'oïz aveie . . . etc.

If, as M. G. Paris thinks,¹ Marie wrote the *Lays* from hearing them related in her presence, to pass from the almost servile translation of the *Espurgatoire*, with its appendix of irrelevant tales, to such an enterprise as the composition of these *Lays*, is a distinct rise in grade of literary work.

3. While Marie dedicates the *Lays* to the king himself (Richard Cœur-de-Lion, according to Dr. Mall), and the *Fables* to William Longsword, an influential noble (Marie styles him "*le plus vaillant de cest reialme*") in the *Espurgatoire* she has not yet attained to such a degree of confidence in her own powers as to venture upon making a dedication to such high personages.

4. It would be remarkable if any great differences appeared in the language of succeeding works of the same author, yet indications do not wholly fail that the *Espurgatoire* represents a slightly older type of speech than the *Lays* or *Fables* : a) certain fems. of Decl. II. show no *s* in the n. sg. *verité* r183² *gent* r1128. In the *Lays* the *s* appears in all words of this class.³ b) *niënt* (occurs 11 times) is always two syllables ; the *Lays* occasionally permit its contrac-

¹ Cp. *Romania* XIV., p. 605.

²An *r* before a number indicates that the word discussed is assured by the rime at the line named.

Cp. *Introd.*, p. XXXIV. 2.

tion to one syllable.¹ c) rimes such as *mercïer : chier* (*Lays*, *Chaitivel*, 27) are wanting in the *Espurg*.² d) final *-t* persists in the *Espurg*. in *deit* digitum r2047 and in *s'esvanit* r328, while to the *Lays* the consonant has been lost in both cases. The usage as to elision or retention of *e* from Lat. *-at*, furnishes no basis for a conclusion.³ Again, the frequent replacing of the nominative by the accusative is no indication of age, inasmuch as this replacing is observed in the earliest Anglo-Norman texts ; it can only be viewed as evidence of the Anglo-Norman coloring of the language.⁴

What evidence there is, therefore, goes to confirm Dr. Mall's conclusions : 1) that the *Espurgatoire* is the earliest of the works of Marie which are known to us ; 2) that as the Latin original of the *Espurgatoire* is to be referred to a date not long previous to 1189, Marie's active period could not have begun before the closing decade of the twelfth century.

¹ Cp. *Introd.*, p. XXVI. 2.

² See below, IV., B. *s. v.* *ie*.

³ Contrary to Warnke's assertion, in *Zeits. f. Rom. Phil.* IV., p. 242 ; see below, IV., A. *Hiatus*.

⁴ See below, IV. D.

II.—THE MANUSCRIPT

A SINGLE manuscript containing the *Espurgatoire* of Marie de France is now known to exist: Fds. frç. No. 25407 of the Bibliothèque Nationale at Paris (formerly marked Notre-Dame 277). It is written on vellum, with two columns to the page, and evidently dates from the end of the thirteenth or the early fourteenth century.

As is well known, the text of this MS. was published nearly seventy-five years ago by B. de Roquefort.¹ Roquefort aimed only at an intelligible text and even with this uncritical aim, failed to reproduce the original in many important particulars, often through errors in transcription or in solution of abbreviations, often through mistaken emendations or failure to recognize unusual words. His scanty prefatory notice is not free from serious errors.²

The MS. contains the following pieces :

1. fo. 1a–101d. The *Image du Monde* of Gautier de Metz. In a different hand from that of the rest of the MS.
2. fo. 102a–122d. The *Espurgatoire*.
3. fo. 122d–138d. The *Moralitez*, a translation of the *Moralium Dogma* of Gautier de Lille. Begins: *Talent me esteit pris ke jo recontasse*. Ends: *Bien ait qi co comanz fist qi le fist escriivre e qui lescrit*.

¹ *Poésies de Marie de France*, etc., 2 vols. Paris, 1820 and 1832.

² Cp. Eckleben, p. 37.

4. fo. 139a-156d. The *Romanz des Romanz*.
5. fo. 157a-160d. A *Credo*, *Paternoster* and seven *peticions* in prose.
6. fo. 160d-172d. *Prologus Regine Sibille*, printed from this MS. by P. Tarbé, in his *Collection des Poètes de Champagne XII.*, pp. 106 ff. Reims, 1851.
7. fo. 173c-196a. The *Secrez des Secrez*, in verse. Begins : *Primes saciez ke icest trectez Est le secre de secrez numez.* . . Ends : *Ke le regne pussum merir Ke done a suens a sun pleisir.*
8. fo. 197a-212d. The Distichs of Cato, Latin text with French translation after each paragraph. Printed from this MS. by Leroux de Lincy, *Livre des Proverbes français* (2nd. ed.) II., p. 439 ff., whence it is copied in Stengel's *Ausgaben und Abhandlungen XLVII.*, p. 111. ff. Leroux de Lincy's text is not trustworthy.
9. fo. 213a-244d. The *Tornoiement Antecrit* of Huon de Méry, published by P. Tarbé, in his work just cited, and republished from this and six other MSS. by G. Wimmer, in *Ausg. und Abhand. LXXXVI.*, Marburg, 1888.

At the bottom of this last folio (244) are the words, in the hand of the MS., *Al nun de deu qui od nus seit* which is the first line of the *Espurgatoire*. The pages of the MS. have evidently been transposed and renumbered. There is a blank page at fo. 196cd, and the MS. may have formerly ended here ;

the Distichs of Cato and the *Torn. Antecrit* must then have immediately preceded the *Espurg*.

The MS. offers no means for the determination of its date within narrow limits. The *Torn. Antecrit* was written between 1234 and 1249; according to P. Meyer (*Romania* XV., p. 287) the *Secrez des Secrez* dates from the middle of the thirteenth century. The *Image du Monde* dates from 1245, but, as already noted, this piece, being in a different hand, may have originally formed part of another MS. From these indications, the MS. belongs to the second half of the thirteenth century (so Wimmer, op. cit., p. 2) or the beginning of the fourteenth.

Fortunately, we are able to control the writing habits of the scribe of the MS. by comparing with its original his copy of the *Tornoiemens Antecrit*. Of this composition, Wimmer, in the work cited, collates seven MSS., which, according to his investigations, fall into two groups deriving from α and β respectively. MS. "A" (that is, Paris B. N., f. f. 1593—one of the best MSS.) and MS. "D" (the one containing the *Espurg*.) derive from α ; and five others from β . It is evident that where the reading of A is the same as that of O (that is, the original text as established by collation of all the MSS.) we can assume with entire safety that this reading was the reading of α from which A was copied. But D was also copied from α , and readings of D which differ from those common to A and O, are therefore due to the scribe of D, and the character of these variants will furnish some hints as to his habits of writing, his dialect, the extent of his knowledge, etc. When,

for instance, at l. 1991 of the *Torn. Ant.*, OA (and hence *a*) read : *C'orent Cliges et Lancelot*, while D has *C'orent gigles et sauselot*, it is not too much to say that the scribe was ignorant of the familiar names of the Breton romances. In the same way, other characteristics of the scribe's work appear, among them the following : he was evidently a Churchman; as the theological character of the contents would first lead us to suspect. This is confirmed by the frequent church words or Latinisms which he has introduced into the text of the *Torn. Ant.* E. g. *heresie* for the *erege* of the other MSS. ; *angles* for *angres* ; *puplican* for *popelican*, etc. The scribe is also careless of the requirements of metre ; he frequently changes the tense, and substitutes senseless words or expressions, his attention wandering to neighboring words. Niceties of thought and expression are often lost through carelessness. Examples abound on every side and need not be quoted. They indicate with tolerable certainty that little confidence is to be placed in the readings of MS. 25407 in matters of detail, and we are therefore able to proceed to the correction of errors with a certain confidence.

The abbreviations in the MS., though numerous, are none of them unusual, and with the aid of Prou's Manual,¹ present practically no difficulty in their solution.

¹ *Manuel de Paléographie*, Paris, 1890, p. 59 ff. For a few special cases see the Notes on the text.

III.—DIALECT OF MARIE DE FRANCE

THE determination of the dialect in which Marie de France wrote has been made to turn upon the question whether her language shows the development of *o* (=Lat. free *ō*, *ū*) into the diphthong *ou*. The presence of this diphthong in Marie's speech,—a diphthong which, as is well known, is a specifically French, as distinguished from Franco-Norman and Anglo-Norman characteristic¹—has been affirmed by Prof. H. Suchier in his recently published *Altfranzösische Grammatik*.² Upon the basis of this conclusion he has removed Marie from among the Franco-Norman writers with whom she had been classed previously,³ and has placed her among the French writers.

Judged by the other tests of French as different from Franco-Norman, namely (1) the mixture of *-en-* and *-an-*;⁴ (2) the absorption of the Imperfect *-abat* by the *-ebat* terminations⁵; (3) the change of *ei* to *oi*,⁶—Marie is distinctly a Franco-Norman

¹ Cp. Suchier, *Altfr. Gram.* I., §§ 12c. d., 19a; Schwan, *Altfr. Gram.*,² §§ 98, 292.

² Halle, 1893. Theil I. *Die Schriftsprache*, pp. 2 and 29.

³ Warnke concludes from an investigation of Marie's language in the *Zeitschrift f. Rom. Phil.* IV., p. 248: "Marie hat Franco-Normannisch . . . geschrieben," and his edition of the *Lays* of Marie is based on this conclusion.

⁴ Cp. Warnke, *Zeits.* IV., p. 239 and *Lays*, Introd., p. xxviii. 3.

⁵ Cp. Warnke, *Zeits.* IV., p. 232 and *Lays*, Introd., p. xxix. 6.

⁶ Cp. Warnke, *Lays*, Introd., p. xxix. 6.

writer, since all these phenomena are unknown to her language. It is thus apparent that Prof. Suchier's belief (so far as made public) rests solely upon the evidence in favor of the existence of the diphthong *ou* in her language. For the discussion which follows, new material has been collected and the attempt has been made to examine this evidence more closely than has been done heretofore.

Marie in the *Lays* (*Lanval* 339) rimes *suls* (sölus) with *-us* (-ösus) and in the *Fables* (No. 82, 11) the same suffix -ösus occurs in rime with the word answering to Latin lüpus. It is Prof. Suchier's view, if I have correctly understood it, that first in *suls* (phonetic *sous*) and secondly in *lous* lüpus (and also in *dous* düös) the diphthong *ou* is certain, and hence for the suffix -ösus, -ous is assured, and the diphthong *ou* must be allowed for Marie. That -ösus in four cases rimes with the atonic pronoun *vus* (vös), in which, for this period, the diphthongization would be unheard of, necessitates the conclusion¹ that Marie wrote now *-us* (= *-os*) now *-ous*; and, in other words, employed a double orthography according as the exigencies of rime impelled her.

It will be useful to have before us a complete list of the rimes in question. They are:

a) in the *Lays*: *-us* (-ösus) : *cus* (cücus) *Guig.* 215 : *vus* *Guig.* 343, 501; *Dous Amanz* 95 : *suls* *Guig.* 393; *Lanval* 339.

b) in the *Fables*: *-us* : *lus* (lүpus) 2, 5 82, 7² 82,

¹ See the *Altfr. Gram.* I., p. 30.

² Roquefort's text is here to be transposed, as Warnke points out, *Zeits.* IV., p. 241.

11 :dous 5,7. *Lus* :dous 4,11 79,9 :suls 42,3 56,1.
Nus :dous 56,53. *Bus* :vus 94,29 and 59.

c) in the *Espurgatoire* : -us :vus 1895.

Did the diphthong *ou* exist in Marie's word answering to Latin *sōlus*? Fortunately, material does not wholly fail us for the answer to this question.

1. o + L + dental. Marie, in the *Espurg.* (l. 1207) places *genus* (*genūculos) and *tus* (*tūtōs) in rime. As the diphthong *ou* in *tuz* is, at this period, not to be thought of, we see from this rime that not only had the palatal quality of the *l* been lost at this time before the *s* (*z*) of flexion, but also that *l*, in Marie's time, was vocalized to *u* between *u* (=o) and a dental stop-sound, and then had united with the preceding *u* to form a single vowel. That such a union is to the highest extent reasonable, appears from the character of the articulations of the two sounds. Meyer-Lübke says¹: "Pour l'émission de *l* [velar or "barred" *l*] la racine de la langue occupe la même position que pour l'émission de *u*: le premier phénomène ne se distingue du second que par l'occlusion que forme la pointe de la langue . . ." It will be readily seen that in the word *genus*, and in any similar phonetic group, the point of the tongue, after the articulation of *u*, has still to make a closure in order to articulate *z* (=ts); so that all the essential features of velar *l* are here present in the preceding vowel and the following consonant. In such a position, it is obvious that the *l* could with difficulty persist, and in Marie's time it evidently had been ab-

¹ *Grammaire des Langues Romanes* I., § 476.

sorbed into the contiguous articulations and had entirely disappeared from pronunciation.

Virtually the same phonetic group is found in *suls* (*sōlus*), so that for this word we are justified in believing the pronunciation to have been *sʏs*, and that in rimes of this word with *-us* (*-ōsus*) the rime was exact. That the word (to my knowledge) is never so written, may be explained by the desire to avoid confusion with *sus* (*susum*).

The comparative rarity of the occurrence of *ɔl*+consonant in the Old French vocabulary, will explain the scarcity of rimes of this sort in Marie and in other authors of the period; but that the same contraction of *ɔl*+dental into single *ɔ* also holds good for Marie's contemporary, Benoît de Sainte-More, is placed beyond reasonable doubt by the following rimes from the *Roman de Troie*¹: *sols* (*sōlus*) : *nos* 417, 3951 : *vos* 1437, 12863 : *-os* (*-osus*) 14101, 19171, 21023 : *dolz* : *toz* 20719. And from the *Chronique des Ducs de Normandie* :- *temute* (*tumūl-tum*) : *gute* 19704.

II. *dūōs*. How did Marie pronounce the French word answering to Latin *duos*? It rimes with *-osus* (*Fables* 5,7), and with *nus* (*Fables* 56,53). The latter rime points strongly toward a phonetic *dʏs*. Böhmer² has arranged most of the material from the older monuments in regard to this word. His inquiry culminates in the sentence: "Die Verfasser der *o-u* Denkmäler sprachen gewiss *dʏs*." It is my

¹ Ed. Joly, 1870.

² *Romanische Studien* III., p. 603.

belief that we have in this word a literary orthography *dous* by the side of a pronunciation *dus*—*dos* belonging to the folk-speech. If this view be correct, it would be strange if the orthography *dus*—*dos* failed to appear in texts which show folk-speech influences. *Dos*, in effect, appears in rime with *vos*, in Chrestien de Troyes' *Erec and Enide*.¹ This poem is distinguished from the other works of Chrestien by its free admission of popular and dialectic elements.² Elsewhere the orthography *dus*, *dos* is not rare. Knösel³ has collected a considerable number of examples from which I quote the MS. of the *Roman de Troie*, edited by Joly. (ll. 9764 and 26780).⁴

These facts support the conception of a Folk-Latin *dos*, which appears in the *Passion* as *dos* (71 b c) parallel with *sūōs*—*so*s (1 c, 11 d) and *tūōs*—*to*s (14 b, 16 a), and which, in the West, exhibits the same development as the suffix -ōsus. This was evidently the view of Schwan,⁵ who wrote *dos* as the Folk-Latin etymon.

A phonetic *dos* is likewise to be ascribed to Benott. Cp. *Roman de Troie*:- *dos* : *vos* 12729, 18247 : *resplen-*

¹l. 3438. Ed. Förster. Cp. Note p. 320.

²Cp. Introd., p. xi.

³*Ueber Altfrz. Zahlwörter*, Gött. Diss., 1883, pp. 10 and 30.

⁴The other texts quoted by Knösel are: the *Roman de Joufrois*, *Floire et Blanchefleur* (ed. Du Ménil), *Ogier le Danois* (ed. Barrois), *Parise la Duchesse*, and *Villehardouin*, *Conquête de Constantinople*.

⁵*Altfr. Gram.*,² § 386.

dors 14581 :rescos 6395 :-os (-osus) 5529, 6089, etc. (13 times).

Whence, then, the orthography (*dous*) of most of the older monuments? Böhmer suggests that *dous* was written to avoid confusion with *dus* (dux), *dos* (dorsum), and *deus* (Deus). As more motives than one may lie behind such a phenomenon, it is to be noted that this numeral seems peculiarly susceptible to Latinization.¹ The *Vie de St. Léger* shows *duos* (20e and 2b) and *duaes* (106a). According to Gröber², the Old Italian *duo*, *dua*, *duoi* are Latinisms. There is then some ground to believe that the Old French forms *uns*, *dous*, *treis* may have been modelled closely upon the Latin *unus*, *duo(s)*, *tres*.

III. lūpus. This word rimes in Marie as follows : with -osus, *Fables* 2,5 82,7 82,11 :duos 4,11 79,9 :solus 42,3 56,1.

Here I must have recourse to the readings of the MSS. of Marie's works, inasmuch as the phonetic history of the word has not yet been made entirely clear. First, however, should be remarked the appearance of *los* in rime with *nos* in Chrestien's *Eric and Enide*, l. 4412 :ros *Yvain* 301, and in Benoit's *Roman de Troie* in rime with -osus ll. 9105, 21077.³

¹ This tendency reappears later in the forms of other numerals. Cp. *cinq*, *six*, *sept*, *vingt*, etc.

² *Archiv für Latein. Lexicog.* II., p. 107.

³ The very frequent appearance, in the *Roman de Troie*, of -osus in rime 1) with atonic *o*, and 2) with *o* in Latin checked position (where *ou* had certainly not yet appeared) make it permissible to use these rimes in evi-

For *lus* we have the readings of the *Harley* and York MSS. of the *Fables* (the Cambridge MS. has *lous*) in all cases the word appears; so also in *Cotton Vespasian B. xiv.* to *Fables* 2,5 and 56,1. *Lus*, again, is the reading of the London *Brandan* l. 1282, of the *Roland* l. 1751 (ed. Müller). I look upon *lus*, therefore, as the regular western form, corresponding to the eastern *lous*—*leus*.

IV. *cūcus*, **būcus*, (jūgum). As stated above, *cūcus*¹ occurs in rime with *-ōsus* (MS. *cous*) in the *Lays*, Guig. 216 ; **būcus* (modern French *boue**) in rime with *vus*, *Fables* 94,29 and 59. The rarity of the appearance of these words presents an obstacle to the determination of their Norman forms ; but that the true Franco-Norman development demands (in the n.s.g.) *cus*, *bus* is shown by the (in all respects

dence. The *Roman de Troie* shows 12 cases of *-osus* in rime with *nos* ; 22 cases in rime with *vos*. Also *-os* : *ros* 5449. : *rescos* 8511, 8767, 15641, 21481, 23463, 26190. : *tros* 8833.

The orthography of the MS. edited by Joly is remarkably rich in variations. For *-osus* occur : *-os*, *-ous*, *-ox*, *-ols*, *-eus*, *-eos*. *-eus* (*-osus*) : *-eus* (*illos*) 12273, 28569, if genuine readings, are doubtless an importation from the East.

¹ I am aware that the derivation of O. Fr. *cous* from *cūcus* (= *cugus* Du Cange) has as yet not been demonstrated, though affirmed by Ménage, Littré, and others. It is doubted by G. Paris (*Romania* XIV., p. 602 ff.) and by Tobler (*Zeits. f. R. P. X.*, p. 164). I expect to publish before long a study of these Latin substantives in *-cus* (*-gus*) in French, which, I trust, will put this etymology beyond dispute.

² Cp. Mackel, *Die Germanischen Elemente*, etc., p. 21.

parallel) development of jügum, which appears as *jus*, *ju* in the Four Books of the Kings (*juh* in the Montébourg Psalter.)¹

To resume briefly, sufficient evidence has been brought forward to show that the Franco-Norman (and Anglo-Norman) forms of the words treated are phonetic *sus* (written *suls*), phonetic *dus* (written *dous*) *lus*, *cus*, *bus*, *jus*, which correspond to the eastern forms *sous*—*seus*, *dous*—*deus*, etc., and which, because they have the same vowel quality as *y* (=Latin free *ō*, *ū*) are freely placed by Marie in rime with the same.

From this it follows that neither Marie nor Benoît (in the *Roman de Troie*) know the diphthong *qu* from free Latin *ō*, *ū*, nor in their words answering to Latin *dūōs*, *lūpus*, *cūcus*, **būcus*, *jügum*. The dialect in which Marie de France wrote, therefore, was not French, but Franco-Norman.

¹ Cp. Suchier, *Altfr. Gram.* I., p. 14.

IV.

LANGUAGE OF THE *ESPURGATOIRE*

MARIE's language has undergone some careful investigation at the hands of Dr. Warnke in his article "Ueber die Zeit der Marie de France,"¹ as well as in the Introduction to his edition of the *Lays*. In the first mentioned work only has use been made of material from the *Espurgatoire*, and a number of questions as to specific traits of the language which Marie employed, have remained unsettled. With a few exceptions, only material which is either omitted or incompletely treated by the editor of the *Lays* will be brought forward in the following pages.

A. HIATUS, CONTRACTION, ELISION.

Hiatus. In thirteen cases the MS. shows hiatus with final atonic *e*. In four of these (472, 1242, 1272, 1410) obvious corrections are to be made which relieve the hiatus. In l. 434 the copyist has avoided hiatus by adding an *s* in *costumes* (n. sg.). For Marie, however, the word is a feminine of Decl. I. (cp. 472, 566). The consonant groups preceding the *e* in hiatus are: 1) mute+liquid (*receivre* 226 *oeuvre* 518 *vivre* 1430 *estre* 1725 *prestre* 2296); 2) single consonants (*hume* 238, 2069 *custume* 434 *parface* 720).

In only one case does the *Espurg.* permit hiatus of *e* from Latin -at in the Indic. and Sbj. pres. 3, viz.,

¹ In *Zeits. f. Rom. Phil.* IV., p. 223 ff. Dr. Warnke, unfortunately, was compelled to use the Roquefort edition of the *Espurg.*, which, as we have seen, is quite untrustworthy. More than once it led him into basing conclusions upon false readings. E.g. ll. 1104 (p. 246), 1054 (p. 247), 1991 (p. 237) and 472.

720 : *Parface il par sa bunté*. In all other cases the *e* is lost : 614, 1445, 1816, 1859, 1860, 1894, 2281. Warnke, in his discussion of this subject,¹ apparently overlooked this line, and with consequently defective material drew the conclusion that the (supposed) consistent elision of *e* (-at) in the *Espurg.* indicates a date of composition later than that of the *Lays*, where such hiatus is allowed 19 times. In view of the line just quoted, and of the scarcity of examples of both kinds in the *Espurg.*, it is manifestly not permissible to draw such a conclusion.

Contraction. As in the *Lays*,² the metre gives us a sure indication that Marie's language did not permit the contraction to a diphthong or single vowel of two vowels originally in Latin hiatus or separated by a consonant. Cp. : -iün -ionem *preçius* 1495 *peecheür* 762 *armeüre* 804 *diçnt* 173 *graïl* 1096 *bruïr* 898 *poür* 547 *rounde* 305 *beneëiçun* 785 *aage* 260 *veü* 73 *peüst* 1602 *beneëiz* 1679 etc.

The MS., however, shows the contraction frequently : *juner* 578 *espenir* 531, 613, etc. *rancun* 728 *purseir* 298 *beneit* 1567 *pust* 528 *dust* 104 *benesquirent* 1652.³

It is convenient to add here what is to be said of the use of *or*, *ore* and *cum*, *cume*, etc. The MS. shows *ore* before consonant initial five times. In two of these (1312, 1965) it represents two syllables. In the other three cases (655, 1667, 1841) it counts as one syllable, and following the more carefully written MSS. of the *Lays*,⁴ I have substituted *or*.

As *uncor* stands before consonant initial 2181, the same form has been written 61,291, where the metre

¹ *Zeits. f. Rom. Phil.* IV., p. 242.

² See *Introd.*, p. xxvi.

³ Burguy, *Gram. de la Langue d'Öil* I., p. 322, reproduces Roquefort's false reading of this line.

⁴ Cp. *Introd.*, p. xxvi.

demands only two syllables (MS. *uncore*). On the contrary, the *e* is necessary to the metre in *encore* 1369.

Cum and *cume* both occur frequently before consonant initial. In eight cases (638, 1047, 1233, 1577, 1620, 1630, 1706, 2224) *e* is necessary to the metre ; in twenty cases *e* has no worth (4, 126, 327, etc.). Two cases remain doubtful : 421, 566.—*el* for *ele* 2235.

Elision. As to elision before vocalic initials in *ne* (nec), *que, si se* (si), the *Espurg.* stands upon the same ground as the *Lays*¹, elision being optional : *ne* 1418 ; *n'* 22, 816, 1110, etc.—*que* 100, 282, 458, 912, etc. ; *qu'* 284, 289, 307, etc.—*si* 238, 240, 1835 ; *s'* 959, 1138, 1847, etc.

Jo. As in the *Lays*, the elision of *jo* also is optional ; the *Espurg.*, however, shows only one case (2287) where the word retains its syllabic value. For elision, cp. 15, 26, 185, etc. Interesting is 2063 ; *E puis parlai j'a dous abbez.* G. Paris² has quoted another case of this elision ; cp. also : *apelent l'hume* for *li hume l'apelent* in the *Computus* of Philippe de Thaün³, and two similar cases in the *Lays*, where elision is not permitted.⁴

Co. Elision of this pronoun is optional. Cp. *co est* 242, 1805, 2144 *co iert* 1788 *co oi* (pret. 3) 2001 ; but *c'est* 108, 807, 1690, etc. *c'ert* 248 *c'en* 53, 703, 2132 *c'esteit* 2082. More unusual are : *en c'esteient* 484 *pur c'eslirai* 535 *de c'aveie* 2171 and *c'aveient* 483.

si (sic) shows elision before *il* 2040 (unless we have here the enclitic use of neuter *le* as in 13,

¹ Cp. *Introd.*, p. xxvii.

² *De L'Accent Latin*, p. 121.

³ l. 251. Cp. Mall, *Introd.*, p. 32.

⁴ Cp. *Introd.*, p. xxvii. 3.

782, 1912). Otherwise *si* appears before vocalic initial: 746, 1043, 1167, 1134, etc.

en (inde) loses its vowel after *qui*: 296, 1114.

quei before vocalic initial shows elision in 1180: *Purqu'il tarjout li demanderent*. Likewise 790: *Par qu'a Deu puisse l'alme rendre*; the transposition *Par quei puisse a Deu*, etc., is, however, easy. Cp. l. 614.¹

li n. sg. of the article, shows optional elision: *li abes* 1941 *li altre* 2124 *li airs* 1391 *li evesques* 541, 549, 2117, 2123 *li us* 354 *li uns* 713, 2067, 2204. But *l'evesques* 440, 515, 525, 559. *li esoriz* 421 remains doubtful.

li (n. pl. of the article) is never elided: - 845, 972, 1083, 1203, 1791, etc.—*li* (dat. sg. of the pers. pron.) may lose its vowel: *l'en* 2080. Apparently in *l'oït* 526.²

For supposed elision of *qui*, see Pronouns.

For the enclitic use of *le* and *les* 1) as article with *a*, *de*, and *en*, and 2) as pronoun with *ne*, *qui*, *si* and *jo*, the *Espurg.* shows no important difference from the usage of the *Lays*.³ *ne se* remains uncontracted 90, 880, 1359, 1416, as is the custom in the *Lays*,⁴ and in the *Computus*.⁵

B. VOWELS.

a. The nasals *-an-* and *-en-* are not rimed. Of words which, on account of mixing of suffix, vary between *-ant* and *-ent*, the *Espurg.* offers: *aparissanz* r82 *ardanz* r1008 *covenant* r2282 *mananz* r2125

¹ Warnke, *Lays*, Introd., p. xxvii., in discussing an exactly similar case, has evidently missed the two examples just given, and his expression "derartige Erscheinungen sich bei Marie sonst nicht finden" is therefore to be modified.

² Cp. *Lays*, Introd., p. xxvii.; *Zeits.* IV. pp. 238, 239.

³ Cp. Introd., p. xxviii.

⁴ *Ibid.*

e. g. ll. 83, 271.

inobediēns r1695 *oriēt* r342 *servant* r845 *talent* r2136 *penitence* r352.—*essample* occurs with *a* only.

ℓ. -éria : the regular development appears in *ma-tire* (:dire 1492). *miseire* *miseria* 1710 is learned. Since -eals -ëllus is assured by rime for Marie,¹ I have restored this reading consistently : 1673, 1891, 2124.

ε short. Appears regularly in *clerc* 470 -esce-itia 350, 1655, etc. *messe* 1443 *nez nitidus* 319 *chevels* r1078 *cels* r470 etc.

The *Espurg.* shows no cases of mixing in rime of short *e* with long *ε* or with ℓ. In *estencēles* (:novgles 1269) the suffix -ëlla has replaced the proper Latin ending (scintilla).²

Short *ε* and ℓ before nasals, however, form for Marie, as for other authors of the period, an exception to this rule, both being represented by nasal *z* : Cp. *venz ventum* :enz intus 1049 *suvent* :gent 1998, 2115 *turmenz* :dedenz 1071 *purpens* :tens 2203.

ε long. The suffix -al -alis is frequent, by the side of the phonetically regular -el : *bestial* 203 *enfernal* r358 *leial* 1981 ; but *corporel* r126 *espiritel* 165 *celestiel* r1812 *mortel* r1358.

remist *remansit* 329, 787, etc., and *remistrent* 604 appear for *remest* *remestrent*.³ An Anglo-Norman trait is *ie* for *e* in *piere* *patres* 16,401 and in *siet* *sapit* 545. —For -ier for iër, see under *ie*.

o. appears for o as usual in the learned words *gloire* (:memoire 772) *victoire* (:gloire 1568) *Espurgatoire* (:gloire 1641).

¹ Cp. *Lays*, *Introd.*, p. xxxi.

² Cp. *Lays*, *Lanval* 118 ; Cohn, *Suffixwandlung* p. 49 ; Suchier, *Altfr. Gram.* I., p. 19.

³ Cp. Suchier, *Altfrz. Gram.* I., p. 23.

o. Before oral consonants, the MS. presents the greatest inconsistency in the representation of o (Lat. ō, ŭ, in tonic, as well as in atonic, position. Words frequently occur here with o, there with u, and again with ou (the last is comparatively rare). This mixture of forms especially characterizes the latter half of the text (from about l. 1087 on). In the first half, o is of quite rare occurrence for tonic o; in the second half, the proportion of o to u is nearly one-half.

If we seek the explanation of these facts, we are at once led to ascribe the writing o (and ou) to a French copyist who has substituted (inconsistently) his native forms for those of his copy. The verbal endings -ons, -ont, for instance, become the rule in the second half of the text, and here also occur the French Impf. endings -oit, -oient, as well as the writing ou.

As further evidence of a general substitution of o for u, may be adduced a number of words in which o has been made to replace a u which is not u (=o) but ŭ (Lat. ŭ):- *corioseté* 1429 *plosurs* 1647 *chascon* 1198, 1743, 1813 *chascone* 1197, and, *vice versa*, u is written where only o can stand in *puür pavorem* 1273.¹

1. u appears for o (Lat. ō, ŭ) in tonic free and checked position, as well before oral and nasal con-

¹It may be a question here whether the forms like *chascon* may have been introduced by Anglo-Norman copyists to whom ŭ (Lat. ŭ) has the same value as u (=Lat. ō, ŭ) Cp. Suchier, *Altfrz. Gram.* I., p. 12.c. *Chescon*, for example, is a frequent reading of the Lincoln MS. of the *Computus*: 1098, 1104, 2912, etc. Such a question does not admit of certain decision; yet, in view of the fact that all these forms occur in that part of the MS. where o for u is most frequent, and that the opposite confusion occurs (*puür* for *poür*), it seems more probable that we are dealing with a simple oversight of the copyist. Inconsistent substitution is no doubt likewise responsible for rimes like *sume*: *prodome* 53, and cp. 1279, 1717.

sonants : -us -ōsus -un -ōnem -ur-ōrem *plur* r1036
kure 1831 *aillurs* 143 *curt cūrtum* r932 *munt*
mündum r825 *munde* (adj.) 2302 etc.

2. *u* for pretonic *o* has survived the general suppression of *u* in the MS. with sufficient frequency for us to believe that it represents Marie's usage : *aürer* *adōrare* 2200 *buterent* 891 *nurice* 2223 *duter* 20 *reduta* 649 *duance* 128 *custus* 129 *custume* 434, 472, 566 *returner* 1289 *furmage* 2158 *mustrer* 7, 73, 123, 164, 210, etc. *mustrance* 173 *mustier* 668 *plurer* 1016, 1859 *sermunant* 32 *parfundesce* 2048 *purveü* 2211 *purpos* 719 etc. On the contrary, *o* only in *soleil* 926, 931, 1522, 1577, 1821 and in *solunc* 59, 68, etc. (*selunc* 1726, 1778). Following the tendency to write *o* before and after *v*, *u* is of rare occurrence : *covint* 924 *covent* 1603 *nevoz* 2073 *voiz* 408, etc. *coveitent* 93 *estoveit* 1392 *sovent* 205, etc. *descovrir* 30 ; but *grevus* 130 *estuvra* 726 *avuns* *vus*, etc. On the basis of these latter readings, I have not hesitated in reading *u* in all these cases (except *voiz*).

3. *u* further appears for Latin *o* before nasals, in both tonic and pretonic position : *munt mōntem* r1224 *munter* 1780 *cunta* 224 *cunte* 91 *um* homo r505 *sun* sōnum (:maisun 835) *dun* dōnum r296 *lung* 867 *respunt* r1245 *punt* pontem 79 *excunsé* 146 *cuntenir* 725 *huntut* (Germanic *au*) 1874. The MS. shows only *bon*, *bone* (but *bunté* 720).

4. More uncertain are those cases where in Norman texts *u* appears in pretonic position before oral consonants for Latin *o*. Of these, the *Espurg.* shows a few examples : *demurer* 316, 577. (Cp. 497, 846 ; *demuerent* 142) *turment*, *turmenter* 57, 74, 115, etc. *surt* (:curt cūrtum 931) **exörtit* ? *espruver* 436. On the contrary, only *o* is found in *morir* 419, 1995, 1975 *oblïer* 606, 780 *oblï* 2056 *soleit* 2217 *trover* 141, 310, 2071, etc. *devorouent* 998 *novele* 674 *ovraigne* 623 *ovrer* 59, 622, etc.

It is to be noted that in the last five cases, besides the tendency of the copyist to replace *u* by *o*, the custom of allowing only *o* to stand before and after *v* may have influenced the forms. This of course lends an additional uncertainty, and, such being the case, they have remained as found in the MS.

ou in *clou* *clavum* *out* *habuit* (36 times ; *ot* 1304) *-out*, *-ouent* *-abat*, *-abant* (but *-oënt* 1018) *sout* *sapuit* *pout* *potuit* (*pot* 1174, 2041) (*porent* 603, 1645) (*orent* 11 times).

It is noteworthy that the MS., with one exception, shows *-out* by the side of *orent* (not *ourent*) and *porent* (not *pourent*). The same state of affairs is met with in the *Lays*, and, while it may well be a question whether in *ot*, *pot*, *-oënt* we may not have traces of an older speech stratum nearly obliterated by later copyists, no study of these forms has as yet been made which might furnish us secure basis for differentiation.

au occurs : 1) in the learned word *autor* 1401, and 2) in words with *a*+vocalized *l*. (See below under Consonants.)

iu in *riulez* *regulatos* *liu* *lōcum* *ciu* *caecum* *Juiu* *Judaei*. The last word appears only as *ieu* (: *liu* 1916) for which I have written *Juiu*, since both the *Lays* and the *Espurg.* have only *liu*. The form substituted, according to Suchier,¹ is known in French as well as Anglo-Norman texts.²

ui in *puiz* *puteum* *enui* *nuit* *nuisir* *puisse* etc. *us* (not *uis*) 354, 591. To the A.-N. copyist(s) are to be ascribed : *fuit* for *fu* 1261 *fuissent* (9 times) for

¹ Cp. *Altfr. Gram.* I., p. 55.

² The London *Brandan* has the word in rime with *pūs*. See *Roman. Studien* I., p. 581, l. 1285.

fussent (*fusent* 282) and, *vice versa*, *puz* for *puiz* 1741. *nuli* for *nului* 815.

gi in *poi* paucum, as in the *Lays* (not *pou*) *bloies* 1620.

ai in checked position has the sound of *ɛ* (Lat. *ɛ* checked) *maistre* : *prestre* 2255 *apre* : *malvais* 633 *mes* (10 times) ; *mais* (5 times) *lessier* 453 *fet* facit 1401 *plest* 13 *trestrent* 930.

ei for *ai* is especially frequent and is no doubt due to Anglo-Norman¹ copyist(s) : *eir* aerem 1391 *eit* habeat *meis* magis *neist* nascit *paleis* 687, 695 *vereiment* 1608 *treiz* 85 *treistrent* 1175 *meistre* 2106 *peist* pascit *peisable* 1662 etc.

e for *ai* in free position is likewise to be ascribed to A.-N. copyist(s) : *egle* 1410 *atre* 1319 *fere* 1320 *gueres* 705, 821 *flerur* 1508 *feseit* 284.²

Before nasals, *ai* and *ei* have for Marie the same value : cp. *certeins* : *meins* minus 111 *plein* : *mein* manum 287, 1211 *esteint* : *remeint* remanet 906.³

en for *ein*, *ain* in *enz* 63, 1141, 1883 and probably in *enceis* 1937.⁴

ei regularly in *rei* regem *aveir* habere *creire* *veir* verum *neir* nigrum, etc.

¹ Cp. Suchier, *Altfrz. Gram.* I., p. 49.

² *Ibid.*, p. 39.

³ Cp. Warnke, *Lays*, Introd., p. xxix. 5, and *Zeits. f. R. P.* IV., p. 240.

⁴ The MSS. indicate that Marie used the form *ainceis* which obviously owes its form to the analogy of *ainz* antea; cp. *inceis* 2210 and *Fables* 63, 85 ; *Lays*, *Lanval* 543 and *Eliduc* r534.

e for *ei*, an A.-N. trait, in *crere* 864 *veer* 941
mover 548 *aver* 75,870 *arder* 898 *saver* 931
cremer 76, 99 *dretturer* 117 *leal* 1847, 1981.

i for *ei* in *ortilz* 1227. (Also in *espenir* 531, 613, etc., where *ei* is two syllables).

oi for *ei*: *rois* 1567 *estoit* 1329, 1497 *estoient* 1202 and, *vice versa*, *ei* for *oi* in *creiz* *cruces* 1532.

ie. 1) from Lat. *ē*, *ae* regularly in *grief* *mielz* *vieil* *siecle* *piece* *tierz* etc. 2) from Lat. *a*, by Bartsch's law, in *pechier* (: -ier -ērus for -arius² 118) *plungier* (: -erus 1219) *repairier* (: -erus 1841) etc.

Of words which in other texts hesitate between *ie* and *e*, we have *aprismier* (: *chevalier* 1275) *pilier* 689 *pitiē* 813, 1052 (*pitē* 669).

There are no cases of mixing *ie* and *e* in rime, though each sound rimes with itself very often.

Marie's language had already come under the influence which caused the development of long *ē* (=Lat. tonic *a*) into *ie* immediately after an *i*. Cp. *preiere* : *chiere* 23 : *ariere* 492 *acomuniez* : *pechiez* 313 : *segniez* 468 *esmaiez* : *pechiez* 522 *lier* : *clou-fichier* 1063 *chastier* : *mustier* 1469 *celestiel* : *ciel* 1811 *otrier* : *chevalier* 2015.

The *Espurg.* offers no case of this *ī*³ in words where *t(d)* has fallen; all the examples show the single *e*: *obliēz* : *apelez* 779 : *hastez* 1297 *criērent* : *menerent* 919.

The Anglo-Norman reduction of *ie* to *e* is very

¹ *saveer* 942, 1022 does not indicate any phonetic change; the word in both cases has been reformed on the rime-word *veer*; so *maneeir* : *veer* 1700 and *eisseuz* : *veuz* 982.

Cp. Marchot's satisfactory solution of the problem of this suffix in *Zeits. f. R. P.*, XVII., p. 288 ff.

³ I denote this sound (phonetic -ier, -iez, etc.) by *ī*. See Suchier, *Altfrz. Gram.* I., pp. 23 and 45, 3, and see above, p. 16.

frequent in the MS.: *arere* 318 *brefment* 529 *cheveler* 787 *ert erit* 60, 372, etc. *feble* 391 (*fieblesce* 397) *gref* 161 *peca* 9 *venent* 259 *velz* 233 *terz* 1034 *pere* *petrum* 1497; and further: *apresmer* 1857 *chere* 1498 *culché* 985 *congé* 2120 *pecher* 118 *repairer* 1841 *saché* 1069 *segnez* 468 etc.

niënt (9 times) is always two syllables; *neënt* 432, 530, and *leez laetus* 1896 show *ee* for *ie*.

ie for Lat. long *e* in *fieblesce* 397.

ue in *ihuec* 60, 1121, etc. *alué* 1992 *demuerent* 142 *quer cor puet pueple estuet*. *oe* in *nepuroec* 111 and *oeuvre* 148, 846, etc.

o for *ue*, *oe* is common, an Anglo-Norman characteristic: *nepuroc* 1605 *estot* 725, 1139 *flove* 1251, 1342 *jovne* 2049 *ovre* 112 *pot* 1596, 2209 *poent* 154, 1320 *volt* 1861 *volent* 118, 212 *vols* 2253. To these words I add *roe* (MS. *roue*, *rove*) for *ruee* *rôta* 1123, 1125, etc., *oil* for *oel* 701, 1085, etc., *voil* for *voeil* 3, 47, etc., *acoille* for *acueille* 14. (See Notes to ll. 1123, 1822.)

C. CONSONANTS.

1. *QU*, *GU*. As to *qui*, *ki* and *que*, *ke*, the MS. shows peculiarities which are not easy to explain: 1) *qui* is written 150 times (65 of which are initial to the line) and *ki* only ten times (4 initial). 2) *ke*, on the contrary, far outnumbers *que*: 251 cases of *ke* (62 initial) to 87 of *que* (63 initial). This is in direct opposition to the usage in the Lincoln MS. of the *Computus*, and, so far as it goes, agrees but ill with the conclusion of Mall (followed by Warnke) that the *u*, at this period, was already silent in *qui* but not in *que*, *qua*.¹ Inasmuch as it is the tendency for changes in orthography to lag behind phonetic

¹ *Computus*, Introd., p. 93; *Lays*, Introd., p. xxxix. 3, and liii. 35.

changes, it seems to me that we are more likely to reproduce Marie's orthography by writing *qui* and *que*, while still leaving open the question of pronunciation.

The MS. shows a further peculiarity in that *que* belongs almost exclusively to the second half of the poem. The proportion of *ke* to *que* in ll. 1-1052 is as 50 to 1; in ll. 1070 to end, it is as 1 to 5. As noted above, it is the second half of the text which shows the continual substitution of *o* for *u* and *que*, therefore, may likewise be due to the last copyist.

qu- stands also for Latin *c* in *quer* cõr (8 times; *cor* 1004) *quisse* coxa 1207 *quidier* (7 times; but *cuidout* 1601) *qui* cui (4 times).

In *qua-*, *gua-* the *u* is mostly kept: *quant* *quart* but always *kar*; *guarder* (9 times) but *garder* 145, 291, etc. *guarniz* 798 but *garniz* 330, 1644.

2. L. Vocalization of *l* has taken place in *genuz* (:tuz 1207) and hence by inference in *duz* *dulcus 1508, 1559 *suls* 818, 1306 *mult* 31, 191, etc. The MS. often preserves *l* after *u* when it stands at the end of a pretonic syllable: *sulphre* 1081 *dulçur* 767, 1300, 1592 *culchiê* 985 *ultre* 1699, and here it should not be repressed. So after *a*: *salvez* 1782 *salmes* 2190 *palmes* 1533, 1632 *malvais* 634, 748, 2278, and in inflected words like *mals*, *metals*, *beals*, etc., where the flexionless accus. sg. and n. pl. have apparently protected the *l* from vocalization. No warrant, however, exists in this MS. to suppose that *l* was not vocalized in *faus*, *saut*, *chaut*, *haut*, *faut*, etc., which offer a phonetic parallel to *genuz*, *duz*, etc. Otherwise the MS. uniformly preserves the *l*: *volt*, *tolt* *els*, *cels* *cunseilz*, *soleilz* *tels*, *quels*, *pels* *vuelz*, *oelz*, *vielz*, *mielz*, etc.

l is crowded out between *i* (i) and the *s* (z) of flexion: cp. *numbriz* :piz 1206 and hence, by inference, in *gentilz* 1590 and *perilz* 1351, 1394. In view of the close similarity of the articulations, it is

more probable that *nus* (nullus) 1354, 1358 is the phonetically correct form, and not *nuls* 349, 1043, etc.

3. *n* has disappeared in *jur* (:seignur 332 :luur 1577) and hence, by inference, in other words of the same class : *enfer* 133 *yver* 932 (*yvern* 686) and *char* *carnem* 1709, 2013.

Final *n* and final *m* have the same value : *nun* *nomen* : *prozdm* 505, by the side of *nun* : *raisun* 189 *mentun* : *trovm* 1087.¹

4. *s*. That *s* before *t* was still pronounced is indicated (negatively) by the entire absence of rimes such as *set* : *remest* or *dist* : *vit*, etc., and (positively) by the rimes *Christ* : *dist* 247 : *mist* 382 : *aprist* 807 : *fremist* 879 : *icist* 420.

The MS. shows traces of the tendency of *s* to become silent before 1) *m*, *n* :- *blama* 517, 2201 *almones* 1444 (but *almosne* 1464) *meimes* 1769, 2071 (but *meismes* 2039) *demesure* 308, 1361 (*des-* 2046); 2) before *f* : *defermeient* 474 (*des-* 591) *efreie* 671, but *esforcerunt* 896. Whether *s* originally stood in *hidus* 837, 886, etc., is uncertain.

s and *z* final are not mixed in rime. *s* for *z* in *ces* 1407, 1729, etc. *nos* 596, etc. *suspris* 1893 *prosdm* 9.

5. *t*. The orthographies *fud*, *ad* (*fut* 1695 and *-at* in the Future 3 and Pret. 3 of Conjg. I.) are common in the MS., yet the rime shows that the *t*(*d*) was no longer pronounced : *fu* : *Jhesu* 1032, 1168 *la* : *greva* 2090. The final *t* of the perfects in *-it* for the most part is lost : cp. *oi* : *issi* 2001 *fini* : *obli* 2055 *departi* : *demi* 1984 *senti* : *merci* 899 *rendi* : *di* 380, etc., but the older form appears in *s'esvanit* : *dit* 328.

To those words in which for Marie final *t* persisted in pronunciation (*escrit*, *dit*, *tut*, *respit*, *vit*, *freit*, etc.) the *Espurg.* adds *deit* *digitum* (: *atendreit* 2047). The

¹ Cp. *Lays*, *Introd.*, p. xxxi.

Lays, on the contrary, have *dei* only (:sei se *Eliduc* 409 :mei *Eliduc* 429).

6. CONSONANTS+s. While the A.-N. writings (*chaitifs vifs, blancs, becs*, etc.) are frequent in the MS., the rimes show that such stop-sounds had been lost before the *s*:- *gas :pas* 442 *amis :païs* 464 *enemis :pris* 801 *vis vivus :empris* 1060 *chaitis :païs* 1706. To these are to be added *numbriz (:piz* 1206) *periz*, etc., and probably *nus nullus* (see above under *l*).

7. In a few cases, the *ts* sound before *u* is denoted by the insertion of an *e* : *recut* 220, 256, but *recut* is more common : 568, 583, 1826 *decut* 814 *recurent* 1558.

8. *w* appears in *ewe aqua* 79, 418, etc. *waste* 915 (translating *vastam* in Latin CK ; cp. *gastez* 303) *wandiches* (?) 690.

9. As to the palatal *g*-sound before *a, o, u*, it is noteworthy that the MS. nowhere writes *j*(*i*) before *a* (except where it is etymological : *ja jam*) :- *alegast* 1474 *charga* 255 *changa* 1932 *mangast* 2180 *serganz* 1981, 2202. The two letters were no doubt interchangeable in certain positions: cp. *plungier* 1219, but *plunjouent* 1258 *tarjout* 1180 *jetez* 2220 *getez* 1692 ; *gesant* 990 but *jut, jurent* 2025, 1039. Following Mall¹ and Warnke,² I have written *j* before *a* as well as *o* and *u*, although it is possible that some writers may not have made the distinction, any more than for *licur* (*c=k*) by the side of *dulcur* (*c=ts*) as in this text.

D. SUBSTANTIVES.

1. The fems. of Decl. II. mostly show *s* in the n. sg. Cp. *ardurs :jurs* 1335 *colurs :luurs* (acc. pl.) 1625 *diversetes :trovez* 987 *mansius :serruns*

Computus, Introd., p. 94.

² *s*, Introd., p. xlix. 24.

1279, but the older declension appears in *verité* (: *mustré*) 183 *gent* r1128. It cannot, therefore, be determined with certainty whether *poür* 547 *mort* 109 *chartre* 135 had received the *s* of flexion; the last word occurs already in the inflected form in the *Reimpredigt* 104f.

2. Masculines of the II. Decl. have no *s* in the n. or voc. sg. Cp. *maistre* r2255, 2154, etc. *frere* 411, 1868 *nostre* 1812 *altre* 2128. *livre* is therefore to be read for *livres* 4,806. *Abes* has kept its *s*: 1935, 1941. The infinitive *estre* used substantively shows an *s*:- *estres* : *terrestres* 1689. Cp. also 1633, 1973, 2065.—Masculines of the III. Decl. show no *s* in the n. sg. : *ber* : *mustrer* 191 : *entrer* 1524 *prestre* : *estre* (verb) 2210 *sire* : *dire* 615.

The *Espurg.* offers only one certain case of the employ of a substantive in the accusative for the nominative, viz. 1412 *Tels sunt . . . les mals* (: *enfernals*). Such cases are frequent in the *Computus*, e. g. 478 *Furent truvet li nuns*, the article retaining its nom. form.¹

E. ADJECTIVES.

Adjectives of two endings show no analogical feminines in *e.* *grieve* 536, on account of the metre is to be replaced by *grevuse*; for the same reason, *ardante* 1123 and *cruement* 1083, 1215 cannot stand. *fole* 201 *dulce* 24 and *comunement* 1607, as is well known, make no exception to this rule, since the Folk-Latin had already transferred them to the class of adjectives of three terminations.²

tels, *quels* appear for both genders. The MS. has *tele* 823, 2155, but the metre shows the reading false, and hence *tele* should be replaced by *itels* 1539 where the metre gives no indication. *quele* 830 is likewise to be suppressed. Cp. 1422, 1799, 1926.

¹ Cp. Mall, *Introd.*, p. 98.

² Cp. Schwan, ² § 364. Anm. 2.

*veraiment*¹ 181, 944, 1720 is also corrected by the metre. *vereiment* 1608 stands for *veirement*.

F. PRONOUNS.

Jo, *co* are the readings of the MS. in all cases except *Joe* 2297. The latter orthography appears to be common in A.-N. MSS.: e. g., in the Old French version of Henry's *Tractatus* in Brit. Mus. Cotton *Domitian* A. iv.,² and *coe* in MS. C. of the *Computus* 89, 104 (which has also *co* 415 and *ceo* 1650, 1681).

Atonic *li* (dative sg. masc. and fem.) is mostly replaced in the MS. by the tonic *lui*; but the original form is preserved at times, e. g. 302, 1937. *Vice versa*, *li* for *lui* 218.

The reflexive pronoun *se*, *sei* may stand before or after the verb: Cp. *esmerveilla sei* 702, 1880, by the side of *s'esmerveilla* 693, 698.

For the other pronouns, *cil*, *cist*, etc. the forms in the *Espurg.* are the same as those in the *Lays*.³

In four cases (1183, 1338, 1546, 2008) it seems necessary to admit either that the nom. *qui* is subject to elision before vowels, or that *que* has replaced *qui* in the nom. of the relative pronoun. The latter alternative is preferred by Tobler⁴ and by Mall.⁵ This peculiarity of usage is unknown to the *Lays*.⁶

The neuter *que* appears in the nom. 78, 610, 1660, 1865, 2236.

G. VERBS.

In the verbal forms, the *Espurg.* shows close agreement with the language of the *Lays*, and there

¹ For the loss of *e*, Cp. Suchier, *St. Auban*, p. 34. 10.

² See extracts in Ward, *Catalogue* II., 468 ff.

³ Cp. *Intro.* p. xxxviii. F.

⁴ Cp. his *Vermischte Beiträge*, p. 103, Note.

⁵ Cp. *Intro.* to the *Computus*, p. 34.

⁶ Cp. *Intro.*, p. xxxix F. 3.

is consequently little to remark under this head except in way of addition to Warnke's treatment of the subject.¹

1. **Personal endings.** The first person pl. termination is *-um -uns*. Cp. *mentun : trovum* 1087 *nun : savum* 781 *espurgaciun : avum* 1726 *processiun : recevum* 1745 *gumfanuns : trovuns* 1533.

The 2d pers. pl. is *-ez* (or *-iez*) not *-eiz -ëtis*. Cp. *devez : assez* 630 *avez : beneürez* 412 *menez : sentez* (-etis for -Itis) 777 *entrez : irrez* 1846 etc.

2. **Infinitive.** Noteworthy are the double forms *deceivre* 2113 and *deceveir* r1527.

3. **Indic. Present.** Verbs of the I. Conjg. show no in the first person sg. :- *desir : venir* 17 *pri : merci* 252 *afi : respundi* 612.

Pres. 4 of *dire* is *diüns* 1469 (not *dimes* or *disuns*).

Double forms appear in the Pres. 3 of *aller* :- *va* 676 and *vait* (: *fait*) 2286.

4. **Subj. Present.** There is as yet no *e* in the 3d pers. sg. of Conjg. I. :- *eimt* 815 *reклеimt* 816 *guart* 721 *enveit* r2.

5. **Imperfect.** The few cases where *-oit*, *-oient* appear in the Impf. (1202, 1213, 1214, 1271, 1329, 1497) are to be ascribed to the last copyist. Cp. *Torn. Ant.*² 1648 *portoit doner* for the *por tot doner* of his copy (=OA) and *estoit* 1575 for *est* OA. A single case of the *-ot*, *-oient* flexion appears in *flae-loent* 1018, and *-out*, *-ouent* are the usual forms (1305, 1306, 1802 ; 1155, 1257, etc). The *-ot*, *-oient* forms are frequent in the *Lays* and in the MSS. of the *Fables*, and the question confronts us: is the one flexion Franco-Norman and the other Anglo-Nor-

¹ Ibid., p. xxxix ff.

² See above p. 19 ff.

man? (since for this MS. and the *Harley* MS. of the *Lays* and *Fables* it can only be a question between these two varieties of literary speech). Warnke has cut the knot easily enough by regarding them as phonetically equivalent (Cp. *s'esforçouent* : *portoënt*, *Dous Amanz* 51) and the possibility of a double orthography is, of course, to be considered. The sporadic appearance of the *-ot* forms in this MS., having all the air of older forms which have survived the substitutions of later copyists, and the fact that *-out*, *-ouent* are assured for several Anglo-Norman MSS. by the writing *-owe*,¹ provoke the suspicion that in Marie's time there may have been a difference in the use of these forms on the part of English and Continental writers.

6. **Future.** The MS., as a rule, preserves the popular forms,² except that *rr* has been reduced to *r* :- *enterai* 538, 612 *enterez* 622 (*entrez*, 3 syllables, 620) *entereient* 488 *musterunt* 735 *musteruns* 1142, 1324 *sufferunt* 40 *sufferez* 958. *Mener* in the fut. mostly shows assimilation : *merruns* 963, 1323, 740, 865 ; *remenruns* 1371 and *menra* 1898 are doubtless later formations. Double forms in *larras* 728 *lerruns* 732.

7. **Subj. Imperfect.** Noteworthy are the double forms *peüst* 1602, 2134 *peüssent* 897 and *pois* 1681 *poïst* (: *mansist* 1835) *poïssent* 1385.—*aidissius* 1456 finds a parallel in *trovissiez* *Lays*, *Equitan* 196.³

8. **Participles.** First may be noted the double forms *beneëiz* 1679, etc., and *beneëscuz* 468.⁴

¹ Cp. Suchier, *Altfrz. Gram.* I., p. 31.

² Cp. Suchier, *Reimpredigt*, p. xxx. 49.

³ Cp. Suchier in Gröber's *Grundriss* I., p. 611.

⁴ This participle is not quoted by Schwan, *Altfr. Gram.* 2 § 530.

a) To discuss the agreement of predicate participles, it will be found convenient to look first into the usage of the *Espurg.* in regard to the agreement of participles with preceding and subsequent accusatives, since in several cases it is a choice between the non-observance of one or the other rule. For example in 451, *Quant esteient a lui venuz, E il les avreit receüz*, shall we consider that the acc. has replaced the nom. in predicate participles (*venuz*) or that participles fail to agree with a preceding accusative (*receüz*)?

1) *Preceding Accus.* The *Lays* show no cases of non-agreement, and the *Espurg.* has 15 cases of agreement (8 assured by rime) to three of non-agreement (184, 1200, 1686). In all of these exceptions, however, there is a general or neuter sense in the accusatives, and since other examples fail (152 the sense warrants *livre* for *livres*) we may say that except when the preceding accusative was one of general or neuter signification, the *Espurg.* observes the rule of agreement (including *fait* r108).

2) *Following Accus.* With a following accusative, the participle may or may not agree, as in the *Lays*. For agreement, cp. 935, 1185 (hence *oiz* 254 is justified). For non-agreement, cp. 822, 907, 1669, 2139.

b) We have just seen that there is good reason to admit non-agreement of predicate ptcps. in l. 451 (the same case 1310.) How far does the *Espurg.* permit this non-agreement? With the pred. adj. or ptcp. in the nom. sg., there are no failures to agree: cp. r522, r528, r648, etc. When the subject contains a general (neuter) idea, the usual exception to this rule appears: - 59 *solunc ço qu'eles unt ovré, Lurert iluec guereduné*; so 543, 1661, and cp. 676.¹

¹ Cp. *Lays*, Introd., p. xxxvii. 2, and *Computus*, Introd., p. 104.

With the pred. adj. or ptcp. in the n. pl., a continual hesitation between the inflected and uninflected forms is observed. 1) *Adjectives*. The forms without *s* stand 848 *sunt enclin :fin* 932 *li jur sunt curt :surt*. So 1368. The inflected form appears: 111 *nus sumes certains :meins* (minus) 122 *serrunt sals :mals* 1011 *erent ententis :chaitis* (acc. pl.) 2) *Present Ptcps.* The nom. stands r990, r2004 and less certainly r1149, r1234. The acc. appears: r363, r1073, r2000. 3) *Perfect Ptcps.* Forms without *s* are observed: 353 *esteient absolu :fu* 636 *sunt venu :coneü* 764 *furent aturné :iniquité* (acc. sg.). So 706, 841, 845, 947, 990, 1033, etc., etc. Forms with *s* are also plenty: 451 *esteient venuz :receüz* 1042 *sunt fchiez :piez* (acc. pl.) 1096 *erent rostiz :bruiz* (acc. pl.) So 154, 428, 444, 946, 1210, 1309, 1603, 1740, 2094. In the *Lays*, of the cases where the accus. appears in the place of the nom., four are supported by two of the MSS., but Warnke, by ingenious emendation, suppresses the accus. in all four cases, although he is disposed to believe that Marie sometimes used the accus. in ptcps. of reflexive verbs.

9. **Gerundive.** The *Espurg.* shows the ordinary construction with *aler :- ala aprismant :grant* 937. So 1145, 1378, 1519. More unusual is 795: *bone-ment en Deu esperant, Atent li quel vendrunt avant*. Garner has quoted similar examples of this usage.¹

From the foregoing, we may describe the language of the *Espurg.* as substantially the same as that of the *Lays*, differing, however, from the latter as follows: 1) in several particulars attributable to an earlier date of composition (see above p. 15. 4.) ; 2)

¹ In *Modern Language Notes* III., col. 188 ff.

in allowing greater liberty in the matter of elision (*ço* and *jo*) ; 3) in the substitution of the accusative for the nominative in substantives (one case), in the relative pronoun, and in predicate adjectives and participles. The last of these characteristics imparts a distinct Anglo-Norman coloring to the language.

H. ADDITIONAL ANGLO-NORMAN TRAITS IN THE MS.

1. *fra* 555 *freit* 465 *frons* 1340 for *fera*, etc. *apella* (2 syllables) 894 *mandreit* 448, 463 *guerdun* 2216 *revelaciuns* (4 syllables) 167. *heremites* 2142 is probably learned ; cp. *hermite* 2097, 2130 supported by the metre.

2. *avera* 2248 *averunt* 39, 207 *avereit* 452, for *avra*, etc. So *overé* 622 *overaigne* 623, 694. This *e*, as is well known, is introduced to indicate that the foregoing *u* is the consonant (*v*), and is found also in French MSS.²

3. *in* for *ign* as the designation of the palatal *n* ; *esparniez* 952, 954 *moine* 221, 1951, 1991 *chanoine* 399.

In *baings* 1219 *compaigns* 2074 *bosoigns* 1982, the MS. seems to indicate the palatal *n* before the *s* of flexion. Elsewhere we have *loinz* (6 times) *bainz* 1184. The latter forms indicate that, as in palatal *l*,³ the mouillation at this period had disappeared in the inflected forms, and I would see in the forms

¹ Cp. Suchier, *St. Auban*, p. 33, 9.

ibid., p. 41. *Lays*, Introd., p. xliv. 2.

² Cp. Schwan² §§ 262, 1 ; 320, 4. Also Matzke, *Publications of the Modern Language Ass'n*. V., no. 2, p. 102.

first quoted the A.-N. tendency to remake the nom. on the accus. (*chaitifs*, *blancs*, etc.)

4. *en* (in) loses its syllabic value after *e* (et): 461, 1160, 1342, 1624, 1909.¹

¹ Cp. Suchier, *St. Auban*, p. 31, 6.

L' ESPURGATOIRE SEINT PATRIZ
OF
MARIE DE FRANCE

The figures at the left of the text indicate the folio and column of the MS.

An asterisk (*) in the text refers the reader to the variants at the foot of the page.

Brackets ([]) in the text indicate that the word or words enclosed do not occur in the MS., but are obviously to be supplied.

For the Latin MSS. "A," "C" and "K," which are quoted in the variants, see above, p. 5 ff.

Pur ço que j'en ai entendu
 Ai jo vers Deu greignur amur
 De Deu servir, mun creatur ;
 102b Pur quei jo voldrai a ovrir
 Ceste escripture e descuvrir. 30

Mulz essamples nus met avant
 seinz Gregoires en sermunant
 des espiriz qui sunt es cors,
 E des autres qui sunt defors,
 E des choses qui sunt nuisables 35
 Horribles e espoëntables,
 Pur espoënter les corages
 Des pecheürs e des nun sages
 Des tristescs que il avrunt
 E [que] les almes sufferrunt ; 40
 E pur mettre en compuncciun,
 E en greignur devociun,
 Cels qui voelent a Deu plaisir
 E le suen regne deservir.
 Pur ço plus ententivement, 45
 Pur amender la simple gent,
 Voel desclorre ceste escripture
 E mettre i, pur Deu, peine e cure.

Seignurs, a l'eissue del cors,
 quant les almes s'en issent fors, 50
 li bon angele i sunt en present ;

26 Par ke.—29 Par uodrai.—30 descourir.—32 seint gre-
 goire.—33 espirez.—34 autres.—35 musables.—36 espunta-
 bles.—37 espunter.—38 pecheur.—39 kil auerunt.—40 suf-
 ferunt.—43 Cest uolent pleisir.—47 Uoil.—48 mettri.—
 50 se.—51 angle.

	Li mal [i] viennent ensement.	
	Li bon angele, c'en est la sume,	
	Receivent l'alme del produme,	
	En joie e en repos la mettent ;	55
	E li diable s'entremettent	
102c	De males almes turmenter	
	E en peril od els mener.	
	Solunc ço qu'eles unt ovré	
	Lur iert iluec guereduné.	60
	Uncor nus dit apertement	
	Que plusurs almes veirement,	
	Einz que des cors puissent partir	
	Veient que lur est a venir :	
	Plusurs par revelaciun,	65
	E d'autres par avisiun,	
	U par *lur dreite consciënce,	
	Solunc ço que il unt licence.	
	Plusurs des almes veirement	
	Veient, devant lur finement,	70
	Avisiuns e sunt ravies ;	
	Puis repairent as cors en vies,	
	E mustrent ço que unt veü	
	U de turment u de salu:	
	Ço que li bon deivent avoir	75
	E que li mal deivent cremeir.	
	Il veient espritelment	
	Ço que semble corporelment ;	

53 angle.—54 prodome.—59 Solum keles.—60 ert ilueke.
 guerdone.—61 Unkore.—62 Ke.—63 Enz ke.—64 ke.—
 66 Dautres e.—67 Ou iure. Latin A: ex responsione
 consciencie interioris.—68 Solum ke.—70 deuan.—72 re-
 peirent.—73 kunt.—74 Ou ou.—75 ke auer.—76 ke cre-
 mer.—77 ueien.—78 ke.

	Il veient ewe e punz levez, Feu e maisuns e bois e prez E humes de divers semblanz, U neirs u blans aparissanz. Altres choses veient plusur : Semblanz a joie u a dolut.	80
102d	Puis lur est avis que trait sunt Par mains, par piez la u peine unt ; Puis sunt pendu e flaëlé E en ord liu apres jetté. Altres mals suefrent veirement Qui ne se descordent niënt Al cunte que cunter voluns E que nus cumencé avuns.	85 90
	P lusur cuveitent a saveir des almes, ci nus dit pur veir, cument eles issent des cors E u vunt quant eles sunt hors. Pur ço que nus certainement Ne savuns nul aveiement, Devum plus cremeir e duter Que enquerre ne demander. Qui serreit si fols ne desvez, Hors de sun sen e afolez, Qu'il alast la u ne seüst	95 100

81 homes.—82 Ou ou.—83 Autres plusurs.—84 dolurs.
 Latin AC : vel ad gaudium amari, vel ad tormentum timeri.—85 ke treiz.—87 penduz flaelez.—88 iettez.—89
 Autres suffrent.—90 descorde.—91 ke.—92 ke comencee.
 —93 Plusurs coueitent sauer.—95 Coment eissent.—96
 ou uont.—97 ke.—98 sauons.—99 Deuom cremer doter.
 —100 Ke.—103 Qui ou fust.

- Quels mals avenir li deüst ?
 De l'alme est il tut altresì : 105
 Nus ne savuns niënt ici.
 Puis que ele est hors del cors traite
 C'est solunc l'oeuvre qu'ele a faite ;
 Mais male mort, ne dutum mie,
 Ne vient pas apres bone vie. 110
 Nepuroec nus sumes certains
 Que solunc l'oeuvre unt plus u meins
 103a Des peines de l'espurgatoire ;
 Mes icil qui atendent gloire
 Poeent a cez turmenz venir, 115
 E travail e peines souffrir.
 Icil qui sunt ci dreiturier,
 E qui meins i voelent pechier
 Pur avoir parmanable vie,
 La passerunt, ne dutuns mie, 120
 Pur estre espurriez de lur mals ;
 Puis s'en istrunt, si serrunt sals.

 Ici vus musterruns des peines
 qui de tute dolur sunt pleines ;
 apareilliées sunt e tels 125
 Cum fussent en lius corporels.
 Tels est de Deu la purveance,
 Li greignur turment, sanz dutance,

104 dust.—105 autresi.—106 sauons.—107 kele.—108 loure kele ad.—109 Meis mal.—111 Nepuroeke.—112 Ke loure.—113 espurgatorie.—114 cil attendent glorie.—115 pouent ces.—117 ici dretturer.—118 uolent pecher.—119 auer parmenable.—120 dotuns.—121 espurgez.—123 mustruns.—124 Ke.—125 aparillees.—126 Cume fuissent.—128 Les greignurs turmenz.

	Sunt plus parfunt e plus custus ;	
	E li altre sunt meins grevus,	130
	Pur ço [qu'il] atendent merci	
	E n'ierent pas del tut peri.	
	Altresi est d'enfer li lius :	
	Desuz terre, parfunz e cius ;	
	Si cum chartres est tenebruse,	135
	A cels qui n'issent perilluse.	
	En terre a il un parewis,	
	Vers oriënt u Deus l'a mis,	
	U les almes sunt amenées	
	Quant de peine sunt delivrées.	140
103b	Ici trovum en nostre escrit	
	Qu'iluec demuerent a delit.	
	Aillurs nus dit Seinz Aüstins,	
	Qui prozdum fu e bons devins,	
	Que plusurs almes sunt guardées	145
	Par divers lius e escunsées	
	U en repos u en dolor,	
	Solunc lur oevre e lur labur ;	
	Issi serrunt desqu'a l'asise,	
	*Quant Deus vendra al grant juïse.	150
	Seinz Gregoires dit altresi,	
	En *sun livre qu'avuns oï,	

129 parfunz.—130 autres meins *is corrected from* plus.
 —132 nerent.—133 Autresi.—135 cume chartre.—136 neis-
 sent.—137 ad.—138 ou deu lad.—142 Ke iluek.—143 seint.
 —144 prodome fud bon.—145 Ke gardees.—147 Ou ou.
 —149 deska.—150 Ke uendrat a.—151 Greg' autresi.—
 152 ses liures kauons.

	Des nun corporels espiriz,	
	Que poeent estre ars e bruïz	
	El siecle, del feu corporel.	155
	Aillurs trovuns nus altre tel :	
	Que les almes qui sunt esclites	
	A Deu e par lur bien parfités,	
	Vunt el turment de purgatoire ;	
	Après cel mal irrunt en gloire.	160
	Les unes sunt en grief turment,	
	Plus que les autres veirement.	
	Icist turment sunt escunsé,	
	A la gent ne sunt pas mustré,	
	Pur ço qu'il sunt espiritel,	165
	E que li hume sunt mortel.	
	Purquant par revelaciuns	
	Veient, e par avisiuns,	
103c	Plusurs des almes meinz granz signes,	
	Solunc ço qu'eles sunt dignes.	170
	Quant eles sunt des cors ravies,	
	Par Deu revienent a lur vies,	
	E diënt bien—pur la mustrance	
	De cele espiritel substance	
	Qui semblable est a corporel—	175
	Ço qu'il veient espiritel.	
	E si nus dit qu'hume mortel	
	Unt ço veü e corporel :	
	Si cume en forme e en semblance	

154 Qui poent.—156 trouons autre.—157 Ke que.—159
 Uont purgatorie.—160 glorie.—161 gref.—162 ke autres.
 163 esconse.—165 kil.—166 ki home.—167 Nepurquant.—
 170 keles.—172 reuenent.—173 par.—174 E de.—175 Ke.
 176 kil.—177 ke home.

	D'hume [la] corporel substance.	180
	Qui crerreit ço veraïement	
	Si n'en eüst demustrement—	
	Ceste chose estre verité	
	Que nus avum ici mustré ?	
	Si j'ai bien eü en memoire	185
	Ço que j'ai oï en l'estoire,	
	Jo vus dirrai veraïement	
	En ordre le cumencement.	
	 S'eignurs, entendez la raisun :	
	uns seinz hum fu, Patriz out nun ;	190
	mult fu religius e ber ;	
	Pur la parole Deu mustrer,	
	Ala en predicaciun	
	En Yrlande od devociun.	
	Il fu li secunz qui la mist	195
	La lei Deu e tenir la fist.	
103d	Deus fist pur lui vertuz e signes,	
	E miracles, kar il ert dignes.	
	Mult s'entremist devotement	
	De mettre en cels entendement	200
	Qui erent de fole creance ;	
	Que jetté fussent hors raance.	
	Lur bestials cors nun estables	
	Voleit faire a Deu cuvenables ;	
	Mult les espoënta suvent	205

180 De home sustance.—181 uereïment.—184 Ke auoms.
 —186 ke io.—187 uerraïment.—188 commencement.—
 190 Un seint hom.—191 fud.—193 Alad.—195 fud.—200
 cens.—202 Ke fuissent de rance.—204 couenables.—205
 lespoentat sovent.

Par l'enfernal encumbrement,
 E des peines que cil avrunt
 Qui en Jhesu Crist ne crerrunt ;
 E mult suvent [il] les retta
 Des granz joies qu'il lur mustra 210
 U tuit cil deivent parvenir
 Quil voelent amer e servir.
 De ço les fist il entendanz
 Pur ço que il fussent creanz.

Quant el país aveit esté 215
 Seinz Patriz, e de Deu mustré,
 encuntre la Pasche est venuz

Uns hum a lui, vielz e chanuz ;
 En cunfessiun li conut
 Qu'unques le cors Deu ne reçut. 220

Pur ço que moignes ert e prestre
 Li volt regehir tut sun estre ;
 Cunfes se fist, ne cela mie,
 Einz li cunta tute sa vie,

104a Pur ço qu'il volt prochainement 225
 Receivré e plus dignement,
 Le cors nostre seignur Jhesu
 Qu'il n'aveit unques receü.
 Pur ço qu'il ne saveit cumprendre
 Sun language, ne rien entendre, 230
 Il fist un latimier venir,

207 ke ci auerunt.—209 souent reitat.—210 kil mustrat.
 —211 Ou tuz.—212 Kil uolent.—214 Par kil fuissent.—
 217 encontre.—218 home li ueuz.—220 Ke unkes receut.
 —221 ke moines.—222 Lui tut regehir.—223 Confes celat.
 —224 lui cuntat.—225 kil.—228 Kil unkes.—229 kil comp.
 231 latimer.

Pur lui mustrer e a ovrir
 Ço que li vielz hum li diseit,
 E dunt il se regeïseit.
 Tute dist sa cunfessiun, 235
 N'i parla rien d'occisiun ;
 N'ert pas pechiez, ço li ert vis,
 Se il aveit humë occis.

Seinz Patriz li a mult enquis
 se il en aveit nul occis ; 240
 il respondi : "Cink en ai morz,

Quel que ço est u dreiz u torz,
 E mulz navrez, mes ne sai mie
 Se il turneient puis a vie.
 Ne quidai pas, bien le sachiez, 245
 Que ço fust dampnables pechiez."

Li Seinz Deu li mostra e dist
 Que c'ert encuntre Jhesu Crist,
 E que mult en aveit perdu
 Sun creatur e offendu. 250

Li vielz hum li cria merci :
 "Sire," dist il, "pur Deu vus pri,

104b Ma penitence me chargiez,
 Ore avez oïz mes pechiez."
 Il li charja mult bonement ; 255
 *Il la reçut devotement.
 En cel país est il en us

233 ke uelz home.—236 parlad de oc.—237 pechie lui.
 —238 Si home.—239 lui ad.—242 ke ou ou.—244 Sil tur-
 nereient.—245 sachez.—246 Ke pechez.—247 lui.—248 Ke
 co ert encontre.—249 ke.—251 ueuz home lui criad.—253
 chargez.—254 oi.—255 lui charja.—256 E il receut.

Que cil qui mesfunt tut le plus,
 *E sunt plus fier en lur corage,
 Quant il viennent en grant aage, 260
 De grief penitence souffrir
 Pur la Deu grace deservir.
 Cest essample lur volt mustrer
 Li Seinz Deu pur els afermer.

Quant Seinz Patriz aveit parlé 265
 a cele gent, e demustré
 de Deu la grant puissiance veire,
 N'i aveit nul qui voleist creire
 S'il ne mustra certainement
 Qu'il veïssent apertement : 270
 Les joies dunt il a mustré
 E les peines dunt a parlé ;
 S'il les veïssent, mielz crerreient
 Iço que dire li orreient.

Seinz Patriz li bons eürez 275
 Fu bien de Deu e mult privez ;
 Nuit e jur fu en oraisuns,
 En veilles, en afflicciuns,
 En jeünes e en tristur,
 Pur requerre nostre seignur 280
 104c Del pueple, qu'en eüst merci,
 E que il ne fussent peri.
 En cele entente qu'il esteit,

258 Ke.—259 Qui fiers.—260 (*precedes l.* 259) uenent.—
 267 Qe.—269 lur *after* ne *correctly stricken out by Roquefort*.
 musttrat.—270 Kil.—271 ad.—272 ad.—273 le.—274 Ke co
 lui oreient.—276 Fud.—277 fud oreisuns.—278 e en.—
 281 ken.—282 kil nen fusement.—283 kil.

[E] des oraisuns qu'il faiseit, Jhesu Crist li vint en present, Si cum il aveit fait suvent. Un tixte d'evangeilles plein Li duna e mist en sa mein ; E un bastun qu'il dut porter Quant al pueple dut sermuner. Uncor sunt el país guardé Pur reliques, en grant chierté. Pur ço que le bastun duna Deus a sun serf e cumanda, Apele l'um icel bastun " Le bastun Deu " qui'n fist le dun. Itels choses deit cil avoir Qui eveschié deit purseoir. Ço nus mustre Malachias, En sa Vie, nel dutez pas.	285 290 295 300
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A pres cest fait, Deus amena Seint Patriz e si li mostra, en un desert,—uns lius guastez Qui de gent n'ert pas habïtez,— Une fosse tute rōunde, Si ert dedenz grant e parfunde ; E sachiez qu'ele esteit obscure, Espoëntable a desmesure.	305
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284 oreisuns kil feseit.—285 lui.—286 souent.—287 de eu.—288 Lui donat.—289 kil dust.—290 Quant il sermuner.—291 Uncore garde.—292 cherte.—293 ke dona.—294 comanda.—296 kin.—298 Ki euesked purseir.—302 Seinz.—303 gastez.—305 runde.—307 sachez kele.—308 Espuntable demesure.

104d	Puis li dist qu'iluec ert l'entrée De l'espurgatoire e trovée ;	310
	E qui fust de ferme creance E eüst en Deu esperance, E fust cunfes de ses pechiez E apres acomuniez, Purreit ici dedenz entrer ;	315
	E s'il i purreit demurer Un jur e une nuit entiere E par ici venir ariere, Tut serreit nez de ses pechiez E de ses mesfaiz espurgiez,	320
	De quant qu'il out fait en sa vie ; E si verreit, n'i faldreit mie, E les peines e les dolurs, E les turmenz des pecheürs. E les granz joies des esliz	325
	Verreit, s'il fust en Deu parfiz. Si tost cum Deus li out ço dit, Devant sa face s'esvanit. Li Seinz remest tut repleniz, E de la grace Deu guarniz.	330
	Mult fu haitiez de sun seignur, Que il aveit veü le jur ; E de la fosse veirement Qu'il poeit mustrer a [la] gent. Pur ço quida que li plusur	335
	Serreient [mis] hors de l'errur.	

309 lui ke iluek lentre.—310 purgatoire.—313 confes.—
315 E pur.—318 reuenir arere.—319 netz.—321 kil.—322
uerreiz faudreit.—324 de.—327 cume.—329 remist.—330
garniz.—331 fud.—332 Kil.—333 fose.—334 Kil.—335 ke.

- 105a En cel liu fist une abbeïe,
 U il mist gent de bone vie ;
 Chanoignes riulez i a mis,
 Si lur a bien lur ordre apris. 340
 El cimetire veirement
 Est la fosse, vers oriënt ;
 De mur l'enclost, portes i fist
 E bone fermeüre i mist ;
 Pur ço qu'um n'i poeit entrer, 345
 Si par lui nun, ne la aler,
 La clef cumanda al priur,
 Si defendi que nuit ne jur
 N'i entrast nuls, si par lui nun,
 E par tuz cels de la maisun. 350

El tens Seint Patriz par licence
 pristrent li plusur penitence :
 quant il esteient absolu,
 Si vindrent la u li us fu ;
 Enz entrerent seürement, 355
 Mult suffirent peine e turment,
 E mult virent l'horrible mal
 De la dure peine enferral.
 Apres icele grant tristesse
 Virent grant joie e grant leësse. 360
 Ço qu'il volstrent cunter e dire,
 Fist Seinz Patriz iluec escrire.
 De ço furent la genz creanz

338 Ou.—339 ad.—340 ad.—341 cimiterie.—342 fosse.—
 345 kum puet.—347 comanda.—348 defendit ke.—349
 Nentrast.—354 ou.—357 horrible.—361 kil uoleient.—362
 iluek escriure.—363 gent.

	Que Seinz Patriz esteit disanz,	
105b	Par cels qui esteient venu	365
	De cel liu u orent veü	
	E les joies e les dolurs,	
	Solunc les oevres des plusurs.	
	Pur ço qu'iluec sunt espurgiez,	
	Cil qui entrent, de lur pechiez,	370
	A nun cil lius Espurgatoire,	
	Qui tuz jurs *serra en memoire ;	
	E pur ço que Deus demustra	
	A Seint Patriz e enseigna	
	Primes cel liu, est issi diz :	375
	L'Espurgatoire Seint Patriz.	
	 Rigles a nun, la u fu mise,	
	Li lius, e fundée l'iglise.	
	Après cest fait que jo vus di,	
	Cist Seinz Patriz s'alme rendi	380
	Mult seintement a Jhesu Crist,	
	Qui en sa gloire od lui la mist.	
	 Après lui *ert en la maisun	
	Uns hum de grant religiun,	
	De bon estre e de seinte vie ;	385
	Si fu priurs de l'abbeïe.	
	De grant aage esteit forment :	
	Si vielz fu qu'il n'out qu'une dent.	

364 Ke.—366 ou.—368 oures.—369 ke iluek.—371 Ad purgatoire.—372 ert.—373 ke.—374 patric.—377 ad ou fud.—378 le ig.—379 ke.—383 out. Lat. K: erat prior in eadem ecclesia, homo quidam, etc.—384 home.—386 fud.—388 uelz fud kil kune.

	*Nule aient li vieil maladie,	
	Tant cum il sunt en ceste vie ;	390
	Si dit Seinz Gregoires que fieble	
	Sunt par lur vieillesce e endieble.	
105c	Ici nus dit de cest priur,	
	Qu'il fist faire pres del durtur	
	Un habitacle u il mansist,	395
	Qu'il a ses freres ne nuisist,	
	Ne ne grevast pur sa fieblesce,	
	Ses aages, ne sa vieillesce.	
	Li chanoigne de la maisun	
	Le mistrent suvent a raisun :	400
	“ Beals pere, pur Deu, dites nus	
	Cum bien volez vivre entre nus ? ”	
	Li seinz priurs lur respundi :	
	“ Mielz amereie aillurs qu'ici ;	
	Ici ai jo peine e dolurs,	405
	Joie e deliz avrai aillurs.”	
	Icist frere qui a lui vindrent	
	La voiz oïrent e retindrent	
	Des angeles Deu a lui parlanz,	
	Lui e sa dent beneïssanz :	410
	“ Frere, tu es beneürez,	
	E cele denz que vus avez,	
	Qu'unques viande ne mascha,	
	Ne ne senti ne n'atucha	

389 Tut naient. Lat. KC: licet senex sanus sit, ipsa senectute sua semper tamen infirmus est. ueil.—391 seint ki fieble.—392 veillesce endeble.—394 Kil dortur.—395 E hab. ou.—396 Kil.—398 veillescesce.—399 chanoine.—400 souent.—401 Beau piere.—402 bie.—404 kici.—409 angles.—412 dent uus auus.—413 Ke unkes.

Que al quer venist a delit, 415
 U tu eüsses nul profit."
 En sa viande n'out il el
 Fors ewe freide, pain e sel.
 Tost apres ço morut icist :
 S'alme rendi a Jhesu Crist. 420

105d **S**eignurs, si cum dit li escriz,
 plusurs genz el tens Seint Patriz,
 [e] en altres tens altres,
 Issi cum nus avuns oï,
 Dedenz l'espurgatoire entrerent, 425
 E puis apres s'en retournerent.
 E meinz *l'en vit [de] retenuz,
 Qui furent periz e perduz.
 Icil qui revindrent cunterent ;
 Li chanoigne tut embreverent, 430
 Pur edifier altre gent,
 E qu'il ne dutassent niënt.
 E si nus dit il alques plus :
 Que ço fu costumë e us :
 Cil qui enz voleient entrer 435
 E l'espurgatoire espruver,
 A l'evesque durent aler
 E lur cunfessiun mustrer.
 E apres la cunfessiun,

415 Qui.—416 Ou.—417 ta. Lat. KC : Eius enim cibus erat, etc.—419 morust.—421 cume. 423 autres autresi.—424 cume auums.—427 e nuit.—429 Cels ke.—430 chanoine.—431 autre.—432 kil neent.—433 dist aukes.—434 Ke fud costumes.—435 einz uoleint.—437 eueske.—438 conf.—439 conf.

	Lur fereit l'evesques sermun :	440
	"Seignurs, pur Deu, n'i entrez pas ;	
	De la aler n'est mie gas.	
	Mulz en i a de retenuz,	
	Qui jamais nen erent veüz."	
	Mais quant verreit certainement	445
	Cels tenir lur purposement,	
	Par lettres [il] les enverreit	
106a	Al priur, si li mandereit	
	Qu'il preïst d'els e garde e cure,	
	E meist en la fosse obscure.	450
	Quant esteient a lui venuz,	
	E il les avreit receüz,	
	De lessier cel purpensement	
	Les enortereit bonement,	
	E qu'il penitence preïssent,	455
	E en cest siecle la feïssent.	
	Quant il nes purreit tresturner	
	Que il n'i volsissent entrer,	
	Dedenz l'iglise les mettreit,	
	E quinze jurs les i tendreit	460
	En jeünes, en oraisuns,	
	En veilles, en afflicciuns.	
	Puis mandereit clers del païs,	
	E partie de ses amis ;	
	Matin fereit messe chanter	465

440 leueske.—443 ad.—444 Ke iameis.—446 Ces.—
Line 454 was inserted here by mistake and then stricken
out.—448 lur mandreit.—449 Kil de els garde.—450 fose.
 —452 auereit.—453 lesser.—455 kil.—458 Kil.—461 e en
 oreisuns.—462 e en.—463 mandreit du.—465 freit lum.

	E cels desqu'a l'altel mener,	
	Pur estre i acommuniez	
	E beneëscuz e segniez.	
	L'ewe beneëite sur els	
	Jeterent li clerc e [sur] cels ;	470
	Od processiu e od chant,	
	Si [cum] custume esteit devant,	
	A la porte tut dreit menouent,	
	Si l'ovreient e desfermouent.	
	La sermunereit li priurs ;	475
106b	Si lur musterreit les dolurs	
	Que dedenz cel liu trovereient,	
	E que jamais ne revendreient,	
	S'il n'eüssent ferme creance	
	En Deu, e veraie esperance.	480
	E si dist qu'al tens [Seint] Patriz	
	En i aveit il de periz.	
	Cil qui ç'aveient purposé,	
	E en c'esteient affermé,	
	E ne volstrent pur lui partir,	485
	Il lur ireit la porte ovrir ;	
	Cil fereient la croiz sur els,	
	E enterreient devant cels.	
	Puis clorreient pres els l'entrée ;	
	En l'iglise de Deu amée	490
	Ireient tuit li clerc ariere	
	E fereient pur els preïere.	

466 desque al autel.—468 benescuz segnez.—469 beneite
hels.—473 menereient.—474 defermeient.—476 lui mus-
treit.—477 Ke.—478 ke iameis.—480 uerreie.—481 dit kal.
—482 des.—486 irreit.—488 entereient.—491 Irreient tut
li drec arrere.—492 ferreient.

El demain vendreient oïr
 Li quels en purreit revenir.
 Se alcuns en fust revenuz **495**
 A joie serreit receüz ;
 Puis demurreit, el Deu servise,
 Pleinement quinzeine en iglise ;
 Puis cuntireit de s'aventure,
 E serreit mise en escripture. **500**
 E cil qui n'en fust revenuz—
 Bien saveient qu'il fu perduz.

106c **E**l tens le rei Estefne dit,
 si cum nus trovum en escrit,
 en Yrlande esteit uns prozdum : **505**
 Chevaliers fu, Oweins out nun ;
 De qui nus voluns ci parler,
 E la dreite estoire mustrer.
 A l'evesque de cel païs,
 U li purgatoires ert mis, **510**
 Vint Oweins a cunfessiun,
 De ses pechiez querre pardun ;
 Kar mult aveit suvent ovré
 Cuntre Deu en grant cruëlté.
 L'evesques oït ço qu'il dist, **515**
 E cument il se regehist.
 Mult le blasma qu'il out esté
 En tel œvrë e demuré :

494 empurreit.—495 Si aucuns.—499 cont. sa av.—502 kil fust.—504 cume.—505 Ken un produm.—506 fud Owens.—507 uolums.—509 eueske.—510 Ou.—511 Owens conf.—513 souent.—514 Contre.—515 eueskes kil.—516 coment. 517 blama kil.—518 oure demore.

	Par ses pechiez out irascu Sun creatur e offendu.	520
	Li chevaliers pur ses pechiez Fu mult tristes e esmaïez ; Pense que digne penitence Fera solunc la Deu consence.	
	L'evesques li voleit duner, Solunc ço qu'il l'oït parler, Penitence de ses pechiez, Dunt il peüst estre alegiez. Li chevaliers li dist briefment :	525
	"Sire evesques, nen voeil niënt	530
106d	Legierement espeneïr, Ne tel penitence souffrir. Trop ai forfait a mun seignur, E offendu mun creatur ; Pur c'eslirai, par Deu licence,	535
	La plus *grevuse penitence : A l'espurgatoire en irai Saint Patriz, e la enterrai Que jo seie de mes pechiez E delivres e espurgiez."	540
	Li evesques l'amonesta De ço lessier que il pensa : "N'est pas a aler cuvenable La u cunversent li diable ; Hum set bien que mult i entrerent	545

522 Fud.—523 ke.—524 solum.—525 leueskes doner.—
526 Solum kil.—528 pust.—529 lui brefment.—530 eueske
uoil neent.—531 espenir.—535 co esl.—536 griene.—537
irrai.—538 enterai.—539 Ke.—541 eueskes.—542 lesser
kil.—543 couen.—544 ou conv.—545 Hom siet ke mulz.

Qui unques puis ne retournerent."
 Nule poür de peine avoir
 Ne puet sun corage moveir.
 Li evesques vit sun corage :
 Si l'enorta qu'a moniage 550
 Se mesist entre bone gent,
 U od chanoignes en cuvent ;
 Puis purreit plus seürement
 Faire le suen purposement.
 Il li respunt que nun fera : 555
 Ja altre habit nen recevra,
 Fors tel cume il avait eü
 Des i qu'il ait cel liu veü.

107a **Q**uant l'evesques si fermement
 vit qu'il tint sun purpensement, 560
 al priur de cel liu manda,
 Par escrit qu'il li enveia,
 Que cel chevalier recueillist,
 Al purgatoire le mesist,
 Issi cum il faire deveit, 565
 E cume la custume esteit.
 Li chevaliers vint al priur,
 Il le reçut par grant amur
 E mult li dist e sermuna

546 ke unke.—547 aue r (*i erased*).—548 mouer.—549
 eueskes.—550 len orat ka.—551 Si.—552 Ou couent.—553
 purreit il.—555 lui ke fera (*e partly erased*).—556 autre.
 —557 laueit.—558 De ci kil.—559 leueske ferment.—560
 kil tut.—562 kil lui.—563 Ke.—564 espurgatoire e le.—
 569 lui sermona.

- Qu'il laissast ço que il pensa. 570
 "Trop ai [jo] grant oppressiun
 D'aler en tel perdiciun."
 Tant ert fervenz en sun desir,
 Ne l'en puet li priurs partir.
 Od lui l'amena en l'iglise, 575
 Si cume custume est assise.
 Quinze jurs l'i fist demurer,
 Urer, veillier e jeüner.
 Quant i out esté quinze dis,
 Si manda les clers del païs ; 580
 Matin li firent messe oïr,
 E esculter tut a leisir.
 Puis reçut od devociun
 Le cors Deu od beneëiçun ;
 L'ewe beneëite jetterent 585
 Desur lui, apres l'amenerent
 107b Od letanie, od oraisun,
 E od bele processiun,
 El liu u il deveit entrer ;
 Forment se hasta d'i aler. 590

 L i priurs a l'us desfermé ;
 devant tuz a dit e parlé
 al chevalier, si li mostra
 L'entrée e puis li sermuna :
 "Amis, certes si tu creëies 595

570 Kil leissast kil.—575 lamenad.—576 costume.—578
 Orer ueiller iuner.—579 il.—581 lui.—582 escuter.—584
 beneicun.—585 beneite.—587 oreisun.—589 ou.—590 le
 de.—591 ad.—592 ad.—593 cheualer lui.—594 le ser-
 mona.

- Ne reduta mie a souffrir
 Peine e turment pur Deu plaisir. 650
 Cil qui devant fu bien armez
 D'armes de fer e aturnez,
 E qui aveit grant hardement
 En estur pur veintre la gent,
 Or s'ert armez en tel mesure 655
 Dunt li diables n'eüst cure :
 De fei e de bone esperance,
 E de justise e de creance.
 Par icestes vertuz, sanz faille,
 Veintra le diable en bataille. 660
 Il dist a tuz : "Preïez pur mei,"
 Puis fist la croiz par devant sei.
 Hardiëment, od bon semblant,
 En la fosse se mist avant.
 La porte a li priurs fermée, 665
 Si s'en departent de l'entrée ;
 Vunt s'en od la processiun
 El mustier, e funt oraisun
 Que Deus ait pitié e merci
 Del chevalier dunt jo vus di. 670
- 108a **L**i chevaliers pas ne s'esfreie,
 parmi la fosse tient sa veie ;
 ore hantera, ne dutez mie,
 Novele e fort chevalerie.
 Merveille est qu'il est asseürs ; 675

650 plaisir.—651 fud.—652 De armes.—655 Ore.—661 preez.—665 ad.—666 se dep.—667 Uont.—668 muster oreisun.—669 Ke eit pite.—671 cheualers sefreie.—673 hante-rat.—674 forte.—675 kil asseur.

Cum il plus va, plus est obscurs !
 Tute pert humaine veüe ;
 Altre clartez li est venue ;
 Petite fu, mais nepurquant
 Par cele tint la veie avant. 680
 Tant a erré par desuz terre,
 Qu'il vint al champ qu'il alout querre.
 Une maisun vit bele e grant,
 Dunt il oït parler devant.
 Tel lumiere a iluec trovée 685
 Cum est d'yvern en la vesprée.
 Icist palais avait en sei
 Entur, une entiere parei,
 Faite a piliers e a *archiées,
 A vulsurs e a wandiches (?) : 690
 Cloistre resemblout envirun,
 Cum a gent de religiun.
 Li chevaliers s'esmerveilla
 De l'ovraigne qu'il esguarda.
 Quant le palais out esguardé 695
 Dehors, e tut entur alé,
 Hastivement dedenz entra ;
 Assez plus [i] s'esmerveilla

676 obscur.—678 autre clarte lui.—679 fud.—681 ad.
 —682 Kil kil.—685 lumere ad iluek.—686 de yv.—687
 Icest paleis.—CK: Aula vero parietem non (K: in se
 non) habebat, sed (K: quoniam) columnis et archiolis
 erat undique constructa (K: -tum). A: Aula enim cir-
 cumvallata erat parietibus, sed in modum claustrum mona-
 chorum super columpnas erat fabricata.—689 Fait ar-
 ches.—690 uousurs.—694 oueraigne kil.—695 paleis.—
 698 A sez.

-
- 108b De ço qu'il a dedenz veü.
 A tant s'assist loant Jhesu ; 700
 Ses oeilz turna e sus e jus,
 Esmerveilla sei, ne pout plus ;
 Ne quida pas, c'en est la sume,
 Que cil oevre fust de main hume.
- I l n'i aveit guaires esté, 705
 quant en la sale sunt entré
 quinze persones, simplement
 Res e tundu novelement ;
 Blans vestemenz orent vestuz.
 De part Deu li distrent saluz ; 710
 Lez lui s'assistent environ
 En semblant de religiun ;
 Tuit se turent, li uns parla,
 Mestre e priurs d'els resembra.
 Al chevalier dist dulcement : 715
 “ *Beneis Deu omnipotent,
 Qui a si bon purposement
 Mis en tun quer e hardement ;
 Tun purpos e ta volenté
 Parfacé il par sun bunté ; 720
 E si te quart par sun plaisir,
-

699 kil ad.—701 oilz turnat.—702 Merueillat.—703 summe.—704 Ke oure.—705 gueres.—706 K : ecce quindecim viri tanquam religiosi et nuper rasi. A : ecce viri duodecim in veste candida et barbis nuper rasis. . . 708 tunduz.—709 Blancs.—710 par lur.—712 semblance. 715 cheualer ducement.—716 Beneit seit deus.—CK : Benedictus sit omnipotens deus. A : Benedictus deus pater omnipotens.—717 ad.

	Qu'ariere puisses revenir.	
	Ci venez pur vus espurgier	
	De voz pechiez e alegier ;	
	Barnilment t'estuet cuntenir,	725
	U ici t'estuvra perir :	
108c	Cors e alme en perdiciun	
	Larras sanz fin de reangun.	
	Ferme creance aies en tei ;	
	Retien ço que tu oz de mei :	730
	Ja endroit quant nus en iruns,	
	En cest país sul te lerruns ;	
	Grant multitudine verras	
	Des diables, nel dute pas,	
	Qui granz turmenz te musterrunt,	735
	De greignurs te manacerunt.	
	Si en lur conseil vus metez	
	E si creire les en volez,	
	Il promettrunt veraïement	
	Que hors vus merrunt salvement	740
	A l'entrée dunt vus venistes,	
	Quant dedenz cest clos vus mesistes.	
	Si vus quiderunt engignier ;	
	De ço vus vueil bien acointier.	
	Si vus creëz lur faus sermun,	745
	Si irez en perdiciun :	
	Si par manace u par turment,	
	U par malvais blandissement	

722 Karere.—725 testot.—726 Ou testuorat.—728 rancun.
 —729 Femme.—731 I andreit. irruns.—735 grant musterrunt.—737 conseil.—739 ueïement.—740 Ke.—743 engigner.—744 uoil acointer.—746 irrez.—747 ou.—748 Ou malueis.

	Estes esmaïez ne vencuz, Finablement estes perduz.	750
	S'en Deu avez ferme creance, En ses nuns e en sa puissance, E ne seïez espoëntez	
108d	Des manaces que [vus] orrez, E les pramesses nun verables Ne creëz (qu'il sunt decevables !) Mes despisiez els e lur diz, — Si serrez tensez e guariz ; Puis serrez de tuz voz pechiez E delivres e espurgiez.	755 760
	Les granz turmenz e la dolur U sunt livré li pecheür Pur les oeuvres d'iniquité U il se furent aturné, Verrez apertement ici ; E les granz joies altresì, E les repos e la dulçur U cil cunversent sanz dolur Qui Deu servirent e amerent E en bones oeuvres finerent.	 765 770
	E aïez tuz jurs en memoire Deu qui est sire e reis de gloire. Quant il vus mettrunt en turment, Jhesu Crist reclamez suvent : Par l'apel de cel nun puissant Serrez delivres maintenant.	 775

751 Si en.—753 serez (?) espuntez.—756 kil.—757 des-
pisez.—762 Ou.—763 oures de iniq.—764 Ou.—766 autre.
—768 Ou conv.—774 souent.

En quel liu que seïez menez,
 E quel turment que vus sentez,
 Le nun Jhesu Crist apelez ;
 Gardez que vus ne l'obliëz. 780
 Delivres serrez par cel nun :
 Par la Deu grace le savum.
 109a Ne poüins plus od vus ci estre :
 Cumandum vus al rei celestre."

A pres cele beneëïçun, 785
 s'en departirent li barun.
 li chevaliers remest sultis,

Appareilliez e ententis
 De novele bataille emprendre,
 Par qu'a Deu puisse l'alme rendre. 790

Cil [qui] se cumbati suvent
 Par pruësce cuntre la gent,
 Aprestez s'est e cuvenables
 De cumbatre cuntre diables.
 Bonement en Deu esperant, 795

Atent li quel vendrunt avant.
 Des armes s'esteit bien armez,
 E bien guarniz e aturnez :
 Halberc de justise out vestu,
 Par quei le cors out defendu 800

De l'engin de ses enemis ;
 E l'escu de fiance out pris.

778 ke.—780 Gardez ke.—781 deliure.—783 poums.—784
 Comandum.—786 partirent.—787 cheualers remis sultis.
 —788 Apparillez.—790 quei a.—791 combati souent.—792
 prouesce contre.—793 couenables.—794 combatre contre.
 —797 sest.—799 Hauberc.

	Healme out fait de ferme creance ;	
	L'altre armeüre d'esperance—	
	Espée a del seint esprit ;	805
	Si cum [li] livre le nus dit,	
	C'est la parole Jhesu Crist,	
	Qui de sun nun numer l'aprist.	
	Mult li fu cil seinz nuns aidables	
	Quil rescust suvent des diables	810
109b	Qu'il ne fust periz ne tenuz,	
	Ne par lur grant turment vencuz.	
	La pitiez de sun [bon] seignur	
	Nel deçut pas en sa tristur ;	
	Nun *faut ele nului qui l'eimt,	815
	N'en sa grant bosoig la recleimt.	
	Issi armez cum jo vus di,	
	Li chevaliers suls attendi	
	Les batailles espoëntables,	
	Qu'il fera encuntre diables.	820
	I l n'i aveit guaires esté	
	quant a oï e esculté	
	une tel noise e uns tels criz,	
	Cum si li munz fust esturmiz ;	
	Que si tuit li hume del munt,	825

803 Haume.—804 I. autre.—805 Espeie ad.—806 cume liures.—808 Ki nomer.—809 lui fud seint nun eidables.—810 Kil souent.—811 Kil.—813 pitie. K : Nec eum pietas boni ihesu fefellit.—814 *dulcur after sa, and then stricken out.*)—815 feit nuli kil. K : quae confidentes in se fallere non consuevit.—816 Ne.—817 cume.—818 cheualers.—819 espuntables.—820 Kil ferad encontre.—821 gueres.—822 ad escute.—823 télé.—824 Cume.—825 Ke tut home.

- Oisel e bestes qui i sunt,
 A une voiz criassent tuit,
 N'i eüst mie greignur bruit.
 Si ne fust de Deu la vertuz,
 De laquel il *s'esteit vestuz, 830
 E li cunfort qu'il out eüz
 Des seinz baruns qu'aveit veüz,
 Hors del [sun] sen fust afolez,
 Chaüz aval e estunez.
 Apres la grant noise e le sun, 835
 Entrerent tuit en la maisun.
 Od hidus embruïssemenz ;
 Sur lui rechinnerent lur denz.
 109c Desur tute altre creature
 Esteit horrible lur figure ; 840
 Trestuit issi desfiguré
 L'unt par grant eschar salué ;
 Quant il l'aveient salué,
 Par reproche unt a lui parlé :
- “ **L**i hume qui nus sunt servant, 845
 e en nostre oevre demurant,
 viennent a nus apres lur fin,
 E sunt a nus de tut enclin.
 E vus estes tut vis venuz :
 Bien devez estre receüz ; 850
 Greignur loïer, greignur merite
 Devez avoir, qu'avez eslite

826 Oisels ke.—830 laquele se ert.—831 les conforz kil.
 —832 kaueit.—839 autre.—841 Trestut desfigurez.—842
 saluez.—845 home.—846 demorant.—847 Uenent.—849
 uifs.—851 louer.—852 kauez.

- Nostre estre e nostre cumpaignie,
 E venistes a nus en vie.
 Grant grace devum rendre a vus, 855
 Que vis estes venuz a nus ;
 Autrement avriuns nus tort,
 Quant vus n'atendistes la mort.
 Ça venistes espeneïr
 Voz pechiez par turment souffrir ; 860
 Ci avrez vus assez d'olur,
 Miseire, turmenz e tristur,
 Pur ço que servi nus avez.
 Si noz conseilz creire volez,
 A la porte sein vus merruns 865
 U entrastes, hors vus mettruns.
 109d Lung tens purrez el siecle vivre,
 E voz deliz faire a delivre.
 Si mielz amez a remaneir
 Qu'ariere aler e joie avoir, 870
 Cruëls peines e grief turment
 Avrez od nus finablement.”
- I**ssi faitierement parloüent
 li diable e amonestouent
 le chevalier qu'a els turnast, 875
 E sun purposement laissast :
 Qu'il volsist a els cunsentir,

853 comp.—856 Ke uifs.—857 Autrement auruns.—859
 espenir.—861 asez.—862 Meserie e (*olur after e, stricken
 out*).—863 ke.—864 conseilz creire.—865 meruns.—866 Ou.
 —868 uos.—869 melz remaner.—870 Ke auer.—871 grefs
 turmenz.—872 finablemenz.—873 faitierement.—875 L
 cheualer ka.—877 Kil cunsentir. :

U par manace u par blandir.
 Mais li chevaliers Jhesu Crist
 N'out poür, ne ne se fremist ; 880
 Ne blandissemenz ne manace
 Nel deceit que lur plaisir face.
 En pais se sist, n'out poür d'els ;
 Ne volt un mot parler a els.
 Il virent bien qu'il les despist : 885
 Hidus semblant chascuns li fist.

U n feu firent de maintenant
 en la maisun, merveilles grant.
 piez e meins li liënt forment ;
 El feu le jettent erralment ; 890
 Od cros de fer enz le buterent,
 Hidusement sur lui crièrent.
 Li chevaliers en sa dolur
 Apella le nun *del seignur.
 110a Si enemi qui od lui sunt 895
 S'esforcierent qu'el feu parfunt
 Le peüssent entr'els tenir,
 E sun cors ardeir e bruïr.
 Quant [il] cel grant turment senti
 A Jhesu Crist cria merci ; 900
 Icil nuns l'a bien defendu
 Del premier turment u il fu.

878 Ou ou.—879 cheualer.—881 blandissement.—882 ke
 pleisir.—883 de els.—885 kil.—886 chescun.—889 lui.—
 891 cros.—893 cheualers.—894 Apellat nostre seignur
 CK : pii Iesu nomen invocavit.—896 Sesforcerunt kel.—
 897 entre els.—898 arder.—900 criat.—901 lad.—902 ou.

- A pres cele invocaciun
 qu'il fist de cel seintisme nun,
 fu delivres, li feus s'esteint, 905
 E icist granz turmenz remeint.
- Quant li chevaliers a veü
 De Deu la force a la vertu,
 En lui s'afie fermement,
 E atent plus seürement 910
 Les turmenz u il deit entrer,
 E ço que il deit trespasser.
 Les diables despit sanz faille,
 E lur turmenz e lur bataille.
- En une waste regiun 915
 Le meinent, hors de la maisun,
 Dunt la terre ert neire e obscure.
 N'i vit nule altre creature
 Fors les diables quil menerent,
 E qui tut entur lui crièrent. 920
 La out un freid vent e serri
 Qui li parcurt le cors parmi ;
 110b Il nel poeit niënt oïr ;
 Cest turment li cuvint souffrir.
 Desque la l'unt trait e mené 925
 U li soleilz naist en esté :
 A la fin del siecle le meinent,

904 Kil.—905 fud feu esteint.—906 grant.—907 cheua-
 lers ad.—911 ou.—912 kil.—917 (*after terre an f; appar-
 ently the scribe began to write 'fud'*).—918 autre.—919
 kil.—920 ki entutr (*second t stricken out*).—922 Ke lui par-
 cout.—924 coint.—926 Ou soleil neist.

Ço li fu vis, par tut le peinent.
 Par une veie, grant e lée,
 Le trestrent en une valée, 930
 Cele part dunt li soleilz surt
 En yver, quant li jur sunt curt.

D'autre part, vers le su, a destre,
 li mustrerent perillus estre :
 u il le meinent a oïz 935

Gries pleintes e dolurs e criz ;
 E cum plus ala aprismant,
 Plus oï pleinte e dolur grant.
 En un grant champ l'unt puis mené,
 Plein de miseire e d'amerté. 940

Li chevaliers ne pout veëir
 La grandur del champ, ne saveir.
 De tute maniere de gent
 Vit plein cest champ veraïement ;
 A la terre tuz estenduz 945

Envers, e si esteient nuz.
 Od clous de fer e meins e pié
 A la terre sunt enfichié.
 Pur l'anguisse de lur dolur,
 Mangierent la terre a tristur ; 950

110c Suvent diseient od haut cri :
 “Espargniez nus ! merci ! merci !”
 N'i aveit nul quis alejast,

928 lui fud.—933 Dautre.—934 Lui.—935 Ou ad oi.—
 936 Grefs cri.—937 cume alat aprimant.—940 miserie
 de am.—941 cheualers ueer.—942 saueer.—944 pleins cist
 ueraïement.—947 piez.—948 enfichiez.—950 mangerent.—
 951 Souent ou.—952 Esparniez.—953 aleggast.

Ne qui de rien les espargniast.	
Li diablë entr'els alouent,	955
Sis bateient e turmentouent.	
Al chevalier diënt suvent :	
“ Vus sufferrez icest turment,	
S'a nus ne vus voilliez tenir,	
E a noz conseilz obeïr.	960
Se vus voilliez certainement	
Laissier vostre purposement,	
Hors vus remerruns seinement ;	
N'i avez nul blemissement.	
S'od nus manez *finablement,	965
Tuz jurs avrez peine e turment.”	
Il retint bien en sun pensé	
Cum Deus l'aveit einz delivré ;	
Nule rien ne lur respundi,	
Einz les despist e sis haï.	970
Envers a terre le metteient,	
Tut nu, si cum li altre esteient ;	
E sil voleient cloufichier ;	
Mes il membra al chevalier	
Del nun Deu qui l'out delivré ;	975
Si a Jhesu Crist reclamé.	
Cil turmenz ne li pout nuisir ;	
Li nuns Deu les fist departir.	

954 riens espargniast.—955 diables.—957 souent.—958
sufferez.—959 uoillez.—960 nos conseils.—961 uoillez.
—962 Laisser.—965 Si od remanez finement.—968 Cume.
—971 E uers.—972 cume autre.—973 sis.—975 ki.—976
ad.—977 lui.

- 110d **D**'iluec le traistrent e menerent,
 dedenz un altre champ entrerent, 980
 u greignurs turmenz a veüz
 Qu'en cel dunt il esteit eissuz.
 De chascun eage de gent
 Out en cel champ diversement ;
 A la terre furent culchié, 985
 Cume li altre e cloufichié.
 Tels esteit la diversetez
 De cels qu'en cel champ a trovez,
 E des autres qu'il vit devant :
 Sur les ventres erant gesant ; 990
 Li altre geseient envers,
 Cloufichié a la terre od fers.
 Dedenz cest champ u est venuz,
 Plusurs de cels i a *veüz
 Qui adenz esteient gesanz ; 995
 Sur els veëit draguns ardan, z,
 Qui poigneient e turmentouent ;
 Od denz ardenz les devorouent.
 Plusurs i vit qui erent ceint
 E de serpenz ardan, z estreint 1000
 E par les cols e par les braz ;
 Mult i aveit dolurus laz.
 Od lur langues, qui sunt fuïnes,
 Percent lur cors e lur peitrines ;
 Od l'aguësce traient fors, 1005

979 iluek.—980 autre.—981 Ou ad ueu.—982 Ken eisseu.
 —983 age.—985 culche.—986 autre cloufiche.—988 ad.—
 989 autres kil.—991 Les autres.—992 Cloufichiez.—993 ou.
 —994 ces ad uenuz.—995 gisanz.—1002 dolereus

- Ço li ert vis, les quers des cors.
 111a Crapuz i vit, merveilles granz,
 Ço li ert vis, trestuz ardan ;
 Sur les piz des asquanz seëient,
 Od lur bes qu'horribles aveient, 1010
 A grant force erent ententis
 De traire les quers des chaitis.
 Cil qui erent ici tenuz
 Es granz turmenz qu'il a veüz,
 Ne finerent de doluser, 1015
 De griefment pleindre e de plurer.
 Li diable sur els cureient,
 E flaëloënt e bateient.
 Chaitis est cil qui en tel peine,
 Par ses pechiez, se trait e meine ! 1020
 Il ne poeit niënt veër
 La grandur del champ, ne saveir,
 Fors de tant qu'il i fu entrez,
 E le de travers fu menez.
 Le chevalier unt apelé 1025
 Li diable, e a lui parlé :
 " Tuz cez turmenz que vus veëz
 Avrez, si vus ne nus creëz. "
 Il les despit, cil s'entremettent :
 Cum il en cez turmenz le mettent, 1030
 Il apela le nun Jhesu.
 Par cel apel delivres fu.

1006 lui.—1007 Crapouz.—1008 lui.—1009 seient.—1010
 becs que.—1014 kil ad.—1015 finerent *corrected from fu-*
rent.—1016 greffment.—1021 ueer.—1022 saueer.—1023 kil
 fud.—1024 lee fud. Lat. K : intransversum campos per-
 transivit.—1025 apelee.—1026 parlee.—1027 ces.—1030 ces.
 1031 apelad.

- 111b D'iluec l'unt trait, si sunt alé
 al tierz champ, u il l'unt mené,
 plein de miseires e d'olur, 1035
 E de criement e de plur.
 De tute maniere d'eé
 I aveit gent trop grant plenté ;
 E jurent adenz e envers,
 Fichiez en terre od clous de fers 1040
 Ardanz, des chies des i qu'as piez,
 Par tuz les membres sunt fichiez
 Si espes que nuls n'i mettreit
 Sun dei qu'a clou n'i tuchereit.
 En si tres grant anguisse esteient 1045
 Qu'avis unques criër poeient,
 Fors cume genz qui fussent mort ;
 Tant esteient lur turment fort.
 Nuz esteient e li freiz venz
 Les turmentout e hors e enz ; 1050
 E li diable les bateient,
 Que nule pitié n'en aveient.
 Allas, que nuls deit deservir
 Que itel peine deit souffrir !
 Apres unt li diable dit 1055
 Al chevalier, sanz nul respit :
 " Itels peines sufferrez vus,
 Se vus ne cunsentez a nus ;

1033 Liluec treit.—1034 terz ou.—1035 miserie. Lat.
 CK : miseriis plenum.—1037 de hée.—1038 plentee.—1041
 chiefs de ci kas.—1043 ke.—1044 ka tichereit.—1046 Ka-
 uisunkes.—1047 gent fuissent morz.—1048 turmenz forz.
 —1052 Ke.—1053 ke.—1054 Ke tel.—1056 cheualer.—1057
 suffrez.—1058 cons.

- E lessiez ço qu'avez empris,
 U turmentez serrez tut vis." 1060
 Il desdeigna e si despist
 Lur cunseilz [e] niënt ne fist.
 111c Il le voleient ferm lier
 E a la terre cloufichier,
 Si cum esteient li pené 1065
 Qui la furent : il a numé
 Le nun Jhesu Crist dulcement ;
 Si fu delivres erralment.

Tant l'unt trait e sachié entr'els
 qu'el quart champ le meinent od els.
 tute maniere de turmenz
 La vit li chevaliers dedenz :
 Par les piez esteient pendanz
 Plusur, od chaëines ardan ;
 E par les mains e par les braz 1075
 Li plusur, en dolurus laz.
 E si aveit [il] mulz de cels
 Qui pendirent par les chevells ;
 Li plusur, les testes aval,
 Pendirent en flame enferral 1080
 Faite de sulphre qui ne funt.
 Par les jambes lié amunt,
 Li un pendeient cruëlmant

1059 lessez kauez.—1060 Ou.—1062 cons.—1065 peine.
 —1066 ad nome.—1067 ducement (c or r?).—1068 fud
 erraument.—1069 sache entreus.—1070 menerent d eus.—
 1071 tormenz.—1074 Plusurs chaenes.—1076 dolereus.—
 1077 mult ceus.—1078 cheueus.—1081 sunt (?).—1082
 gambes liez.—1083 cruelement.

	Od cros ardanz diversement :	
	Par oeilz, par nes, e par oreilles—	1085
	De cels i aveit il merveilles—	
	Par col, par buche e par mentun,	
	E par mameles, ço trovum,	
	Par genitailles, par aillurs,	
	E par les joes les plusurs.	1090
111d	Cels vit li chevaliers pendanz	
	El feu qui est tuz jurs ardanz.	
	En vit asquanz qui erent mis	
	En furnaises de sulphre espris ;	
	Asquanz en vit ars e bruïz,	1095
	Qui sur graïlz erent rostiz ;	
	Asquanz en vit mis en espeiz,	
	E rostiz od sulphre e od peiz.	
	Li diable les rostisseient,	
	Divers metals sur els fundeient.	1100
	Li altre diable teneient	
	Maces de fer, sis debateient.	
	Tute maniere de turment	
	[I] vit cist Oweins en present.	
	De ses cumpaignuns a veüz	1105
	Plusurs qu'il a recuneüz,	
	Qui el siecle aveient esté,	
	Mes malement orent ovré.	

1084 cros.—1085 oilz.—1086 ceus.—1087 bouche menton.—1088 les mam. trouon.—1090 ioues.—1091 Ceus.—1093 ascans. *Follows l.* 1094.—1094 forneises souphre.—1095 Asquans.—1096 grails.—1097 Asquans.—1098 rostis souphre.—1100 metaus eus.—1101 autre.—1103 torment.—1104 cest.—1105 compaignons ad.—1106 kil ad reconeuz.

- Nuls ne purreit mustrer ne dire
 Les plurs, les criz, n'en livre escrire ! 1110
 Cist chans n'ert mie sulement
 Pleins de la turmentée gent ;
 Einz ert des diables plusur
 Qui'n esteient turmenteür.
 Entr'els le pristrent, sil voleient 1115
 Turmenter, mes il ne poeient.
 Le nun Jhesu Crist reclama,
 [E] par cel nun se delivra.
 112a Mult est cist nuns bons a numer,
 Par qui *l'um se puet delivrer. 1120
- Iluec le menerent avant ;
 Un turment vit merveilles grant :
 Une ruee ardant e fuïne.
 Desuz ert la flame sulphrine ;
 A la ruee u si rai sunt mis 1125
 Ot cros de fer ardant assis ;
 Fichiez furent espesement.
 Sur cez cros pendeient la gent.
 L'une meitiez en terre esteit,
 E l'autre en l'air, qui tute ardeit. 1130
 Li chaitif qui desus pendeient
 En la flame sulphrine ardeient,
 Qui de la terre veneit sus,

1109 ni porreit mostrer.—1111 champs solement.—1112 torm.—1113 plusurs.—1114 Qi en tormenteurs.—1115 Entreus.—1116 Torm.—1117 non.—1118 non.—1119 nons nomer.—1120 on.—1122 torm.—1123 roue ardante.—1124 souphrine.—1125 rove ou.—1126 Od cros asis.—1128 ces cros.—1130 lautre eir que tote.—1132 souphrine.

- Si obscure ne poeit plus.
 E li diable apertement 1135
 Li mustrent icel turment,
 E li diënt tut en apert
 Que s'il a els ne se cunvert,
 Cest turment li estoet souffrir,
 E desur la ruee venir : 1140
 "Einz que desus vus encroüns,
 Apertement vus musterruns
 Cumfait turment cil chaitif unt
 Qui a la ruee pendu sunt."
 Li diable alerent avant, 1145
 Icele ruee avirunant.
 112b Li un de l'une part esteient,
 Li altre encuntre, qui teneient
 Granz pels de fer trestut ardant ;
 De la terre furent levant 1150
 Icele ruee encuntre munt ;
 Icels li mustrent qui i sunt.
 Plusurs [i] out d'autre maniere
 Qui la butouent [en] ariere.
 Tant la turnouent cruëlmement, 1155
 E tant alout isnelement,
 Que nuls ne poeit cels, pur veir,
 Qui pendu i erent, veeir,

1136 Lui mostr. torm.—1137 lui.—1138 eus *conuert*.—
 1139 torm. lui estot.—1140 roue.—1141 Enz ke.—1142 mos-
 teruns.—1143 Cum fait torm. sunt.—1144 rove.—1146
 roue auironant.—1148 autre encontre.—1149 Grant
 ardanz.—1150 leuanz.—1151 roue encontre.—1152 Iceus
 que.—1153 unt dautre.—1154 bot.—1155 torn.—1157 por.
 —1158 penduz ueir.

Pur la flame, e pur l'ignelesce.
 En grant miseire, en grant tristesse 1160
 Furent icil qui la esteient,
 E qui cel turment susteneient.
 Le chevalier unt entr'els pris,
 Si l'unt desur la ruee mis ;
 Cuntre munt le firent lever, 1165
 Mais quant il deveit avaler
 Si a numé le nun Jhesu :
 Tut erralment delivres fu.

D'iluec le traistrent maintenant,
 sil menerent entr'els avant, 1170
 tant qu'il vit loinz une maisun
 Fumuse e de trop grant façon.
 Tant fu lée e de tel lungur,
 Nuls ne pot choisir la grandur.
 112c La le traistrent hidusement. 1175
 Loinz ert de cel herbergement,
 Quant la chalur senti si grant
 Qu'il ne poeit aler avant.
 Il s'arestut, cil le hasterent,
 Purqu'il tarjout li demanderent : 1180
 "Ço est uns bainz que vus veëz ;
 Voilliez u nun, la enz irez.
 Baigniez serrez od cels qu'i sunt,

1159 ne.—1160 miserie e en.—1162 torm.—1163 ont entre
 eus.—1164 lont roue.—1165 Contre.—1167 ad nome non.
 —1168 Tout errant.—1170 entre eus.—1171 kil maison.
 —1172 Fumose tro facon.—1173 fud longor.—1174 gran-
 dor.—1175 treistrent.—1180 Purqil lui.—1181 bains.—
 1182 uoillez ou non irrez.—1183 Baignez ceus.

E qui cez bainz deserviz unt."	
Mult a de cels dedenz oïz	1185
[E] granz dolurs e granz pluriz.	
Quant en la maisun fu venuz,	
Mulz i a durs turmenz veüz.	
Li pavemenz de la maisun	
Fu plains de fosses environ,	1190
Durement léés e parfundes,	
Si esteient desuz rōundes.	
Si pres d'autre chascune esteit,	
Qu'avis unques veie i pareit.	
Icez *fosses dunt nus parlum	1195
Esteient pleines, ço trovum,	
De chascune licur boillant,	
E de chascun metal ardant.	
Grant multitude de gent	
I a veü diversement ;	1200
De tute maniere d'ée	
Iluec esteient turmenté.	
112d Tut furent plungié li alquant	
En cel metal chaut e ardant ;	
E tels i out des i qu'as piz,	1205
E tels i a desqu'as numbriz ;	

1184 ces.—1185 ad ceus.—1186 ploriz.—1187 maison
 fud.—1188 ad torm.—1189 pauement maison.—1190 Fui
 plain fosses environ.—1192 rundes.—1193 dautre chascun.
 —1194 onques.—1195 Ices choses dont parlom. Lat. K :
 Erant autem fossae singulae metallis diversis ac liquori-
 bus bullientibus plene.—1196 trouom.—1197 chascun li
 cor.—1198 chascun.—1200 ad.—1201 toute de hee.—1202
 Iluec estoient tormentee.—1203 Tuz plunge auquant.—
 1205 teus de ci cas.—1206 teus ad deskas.

Tels as quisses, tels as genuz ;
 Grevuse peine i out a tuz.
 Tels as jambes e tels as piez
 El metal esteient fichiez ; 1210
 Tels i *reteneit l'une mains,
 Tels ambedui, de dolor plains.
 A une voiz tuit s'escrïoënt,
 E pleigneient e dolusoënt.
 Li diable mult cruëlmēt 1215
 Li diënt qu'en icel turment
 Serra ja mis e turmentez,
 Se il ne fait lur volentez.
 En un des bainz le vunt plungier ;
 Dunc remembra al chevalier 1220
 Del nun Jhesu qu'il apela :
 De cel turment se delivra.

D'iluec le mainent u il sunt,
 tant qu'il vindrent a un grant munt :
 de chascun eage de gent 1225
 Trova iluec asemblement.
 Sur les orteilz des piez esteient,

1207 Teus teus.—1208 Greuouse.—1209 Teus gambes
 teus.—1211 Teus teneient main. Lat. A: immersi erant.
 . . . hii uno tantum pede, illi utroque, nonnulli manu
 sola. C: alii uno pede tenebantur, alii utraque manu, vel
 una tantummodo. K: alii unam manum vel utramque
 in eis tenebant.—1212 Teus ambdui plain.—1213 tuz ses-
 crïoient.—1214 pleignoient dolusoient.—1215 diables cru-
 element.—1216 Lui ken torm.—1217 torm.—1218 Sil.—
 1219 E baigns uont plunger.—1220 au cheualer.—1221
 non kil.—1222 torm.—1223 ou.—1224 kil.—1225 age.—
 1227 ortilz.

.

- Curbé e nu, grant peine aveient.
 Si grant pueple out desur cel munt,
 Que s'il n'eüst plus gent el munt, 1230
 113a Ço li ert vis, bien suffireit
 Icist pueples que il veëit.
 Si cume genz mort attendanz,
 Vers aquilun erent turnanz.
 Li chevaliers s'esmerveilla 1235
 De cele gent qu'il esguarda :
 Kar il esteient altresì
 Cum s'il demandassent merci.
 Uns diables li demanda
 Pur quei de cels s'esmerveilla, 1240
 Qu'il vit atendre od tel poür,
 En [tel] peine e en tel labur ?
 "Altretel vus estuet souffrir,
 S'a nus ne vus volez tenir."
 Li chevaliers mot ne respunt. 1245
 Lever le quident sur le munt,
 Quant devers aquilun [i] vint
 Uns venz qui grant tempeste tint,
 Qui tut ensemble les leva
 Horriblement, puis sis jeta 1250
 En un flueve freit e puant,
 D'autre part le munt guaimentant.
 En cel turment e en cel cri
 Ert li chevaliers altresì.

1228 Curbes nuz.—1232 quil.—1233 gent.—1234 aquilon
 tornanz.—1237 autresì.—1239 lui.—1240 ceus.—1243 Au-
 tretel estot.—1247 aquilon.—1249 tuz.—1251 floue.—1252
 Dautre.—1253 torm.—1254 chevalers autresì.

- La lur cuvint grant freit suffrir ; 1255
 Cum il voleient sus venir,
 Li diable les rebutouent,
 Od cros de fer enz les plunjouent.
 113b Li chevaliers se remembra ;
 Le nun Jhesu Crist reclama. 1260
 De l'autre part fu en estant
 Desur la rive maintenant.

Puis sunt li diable venu
 a lui, sil traistrent vers le su
 tant qu'il vit une flame oscure, 1265
 Sulphrine e puant sanz mesure.
 De chascun eage de gent
 Vit lever od l'embrasement :
 Homes ardanz cum estenceles
 Qui hors del feu issent noveles. 1270
 En l'air muntoënt, puis chaïrent
 Ariere el feu dunt [il] eissirent,
 El liu ardant e en poür,
 E en tristesse e en dolur.
 Cum cest liu durent aprismier, 1275
 Si parlerent al chevalier :
 " Veëz vus cest puiz flambeiant ?
 C'est l'entrée d'enfer ardant.
 Ici est nostre mansiuns :
 Finablement ça enz serruns. 1280

1255 couint freif.—1257 rebot.—1258 cros.—1260 non.
 —1261 lautre fuit.—1265 kil.—1266 sans.—1267 chascune
 age.—1269 homes.—1270 eissent.—1271 montoient.—1273
 puur.—1275 aprimier.—1277 pui flambant.—1278 lentre.
 —1279 mansions.

- Pur ço que servi nus avez,
 Ensembl'od nus ça enz serrez.
 E tuit cil qui nus servirunt,
 Tuz jurs sanz fin ci remeindrunt.
 Si dedenz cest puiz vus metez, 1285
 E cors e alme perirez.
 113c Ça enz vus estuvra venir,
 S'a nus ne volez obeïr.
 Se mielz amez a returner,
 Ariere vus feruns mener, 1290
 Sein e salf sanz bleuissement ;
 Si purrez vivre lungement."
 Tant s'afia en Jhesu Crist
 Que lur conseil e els despist.
 Dedenz saillent li adversier, 1295
 Od els traient le chevalier.
 Tant fu de cel turment hastez
 Pur poi qu'il ne s'ert obliëz
 De numer le nun sun seignur ;
 Puis le numa par grant dulçur. 1300
 Quant Jhesu Crist out reclamé
 La force del feu l'a levé
 Od les altres en l'air en haut ;
 Mult ot iluec perillus saut !
 De juste cel puiz avalout ; 1305
 Une piece suls i estout.

1281 ke.—1282 Ensemblément ens.—1284 tous sans.
 —1285 pui.—1287 ens estoura.—1289 mieuz.—1290 Arere
 ferons.—1291 sauf sans.—1292 porrez longement.—1294
 conseil eus.—1295 aduerser.—1296 eus cheualer.—1297 fud
 torm.—1298 kil.—1299 nomer non.—1300 noma.—1302
 lad.—1303 autres.—1305 pui.

- Mult s'esmerveilla u il fu.
 Diable sunt a lui venu
 Qui li erent descuneüz,
 Altre que cil qu'il out veüz. 1310
 Al chevalier parlerent si :
 "Estes vus ore suls ici ?
 Nostre cumpaignun vus mentirent
 Qui pur veir entendre vus firent
 113d Que l'entrée d'enfer fu ci : 1315
 Sachiez que il vus unt menti.
 De ço sunt il bien costumier,
 Pur ço qu'il voelent engignier
 La gent par mençunge e atraire,
 Quant il par veir nel poent faire. 1320
 Ci n'est mie la dreite entrée
 D'enfer qu'il vus orent mustrée.
 Mes sachiez bien la vus merruns :
 Le dreit enfer vus musterruns."
- T**ant le traistrent qu'il *ariverent 1325
 a une ewe qu'il li mustrerent,
 horrible e parfunde e puant :
 La oït criz e noise grant.
 Cele ewe esteit tute embrasée
 De flame sulphrine od fumée ; 1330

1307 ou.—1309 Qe lui desconeuz.—1310 Autres kil.—
 1311 Au.—1313 compaignon.—1314 Qi.—1315 lentre fud.
 ici.—1316 Sachez kil ont.—1317 costumer.—1318 kil
 uolent engigner.—1319 menconge atrere.—1320 poent
 fere.—1322 kil.—1323 sachiez.—1324 mosteruns.—1325 kil
 leuerent. Lat. CK : pervenerunt ad flumen unum.—1326
 kil lui most.—1327 horrible parfund.—1329 estoit toute.

- Cele ewe ert de diables pleine,
 Od lur turment e od lur peine.
 Cil quil menerent distrent tant :
 “ Veëz vus la cel flueve ardant ?
 Des puiz d'enfer ist cele ardurs, 1335
 U nus dampné serrum tuz jurs.
 Par desur cele ewe a un punt
 Mult perillus a cels qu'i vunt.
 Sur cel punt te cuvient aler ;
 Nus i feruns le vent sufler 1340
 Qui del grant munt jus portera,
 En cest flueve vus abattra,
 114a Tut issi cum il vus ravi
 En l'autre flueve e abati.
 Noz compaignun vus recevrunt, 1345
 El puiz d'enfer vus *plungerunt.
 Le punt vus estuet espruver
 Cum vus purrez ultrepasser.”
 Il [le] leverent cuntre munt,
 Les piez [li] metent sur le punt. 1350
 Treis periz i aveit trop granz,
 Desur le punt as trespasanz :
 Li premiers ert escolurjables :
 Nuls n'i tenist ses piez estables,

1331 Cel.—1332 torment.—1333 kil.—1334 flue.—1335
 cel.—1336 Ou dampnez serron.—1337 cel ad pont.—1338
 ceus qi uont.—1339 pont couient.—1340 frons soufler.—
 1341 Qi mont porta.—1342 E en floue abatta.—1344 lautre
 floue.—1345 Nos compaignons receuront.—1346 receuront
 (Cf. Note to l. 1346).—1347 pont esprouer.—1348 porrez ou-
 trep.—1349 contre mont.—1350 pont.—1351 perilz grant.
 —1352 pont trespasant.—1353 escolurgables.—1354 Nus.

	Tut i eüst il grant laür ;	1355
	Ne fust la force al Creatur !	
	D'autre part li punz esteit tels :	
	Si estreiz que nuls hum mortels	
	Pur nule rien ne se tenist,	
	Ço li fu vis, qu'il ne chaïst.	1360
	Li tierz esteit desmesurez :	
	Que li punz ert si haut levez	
	Del floeve, qui esteit ardanç,	
	Mult ert hidus as trespasanz	
	Qu'il ne chaïssent cuntre val	1365
	El dolurus puiz enferral.	
	Iluec li diënt li diable	
	Qui sunt felun e decevable :	
	“ E encore te larruns nus,	
	Que tut te tenisses a nus.	1370
114b	A la porte te remerruns	
	U tu entras, hors te mettruns.”	
	Al chevalier a remembré	
	De quel peril Deus l'out jeté :	
	Le nun Jhesu Crist reclama ;	1375
	Pas avant altre avant ala.	
	Tant cum il plus ala avant,	
	Le plus s'ala asseürant,	
	Kar li punz li ellargisseit	
	Des dous parz si qu'il le veëit.	1380

1356 au.—1357 Dautre ponz teus.—1358 estreit ke nus
 hom morteus.—1360 kil.—1361 terz demesurez.—1362 lun
 puz.—1363 floeue.—1365 Qil contre.—1366 dolrus.—1367
 lui.—1368 felon.—1369 encor loruns.—1371 remenrons.—
 1372 Ou mettrons.—1373 ad.—1375 non.—1376 autre.—
 1377 alad.—1378 E plus salad.—1379 ponz lui.—1380
 E de pars kil.

- Tost fu li punz si eslaissiez,
 Qu'uns chars i pout aler chargiez ;
 Un poi apres fu si creüz,
 Si dous chars i eüst venuz
 Bien se poissent encuntrer, 1385
 E largement ultrepasser.
 Li diable quil la menerent
 Furent el flueve e esgarderent
 Cum il passa seürement.
 Dunc criënt tant hidusement 1390
 Que li airs remut e la terre ;
 Greignur peril n'estuveit querre !
 Greignur poür out de cez criz
 Que des periz qu'il out sentiz.
 Autres diables vit parfunt, 1395
 Qui jetouent lur cros amunt
 De fer, que crochier le voleient ;
 Mes a lui tuchier ne poeient.
 114c Outre le punt delivrement
 Passa puis, senz encumbrement. 1400
- L**i autors nus fet ci entendre
 que nus devum essample prendre
 del grant turment qu'avez oï,
 Dunt li livre nus cunte ci ;

1381 pont esleissiez.—1383 fud. Lat. K: via erat ita
 larga, ut sibi in ea obviarent duo carra.—1385 encontrer.—
 1386 outrep.—1387 qui.—1388 e floue esgarderent.—1391
 Qe eirs.—1392 Greignor nestoueit.—1393 Greignor ces.
 —1394 perilz kil.—1395 Autres parfont.—1396 Qi cros
 amont.—1397 k (*crossed*) crok (*k crossed*).—1398 toucher.
 —1399 Outre pont.—1400 encomb.—1402 deuom.—1403
 des tormenz.—1404 Dont liures.

	E des miseires qui ci sunt,	1405
	E des granz peines de cest munt.	
	Si cez peines esteient mises	
	Cuntre les altres e assises,	
	N'i avreit il cumparisun,	
	Plus de [li] aigle e del pinçun.	1410
	Tels sunt les peines enferrals,	
	E les mesaises e *li mals,	
	Que nuls nes purreit anumbrier	
	Plus que gravele de la mer.	
	Qui de ço pensereit suvent	1415
	Ne se deliterait niënt	
	En la vanité de cest munt,	
	Ne es delices qui i sunt.	
	Mes li cloistrier ne sevent mie,	
	Qui quident avoir dure vie	1420
	Pur ço qu'il sunt enclos dedenz,	
	Quels est la peine e li turmenz,	
	Qui sunt es lius dunt nus parlum,	
	E dunt devant mustré avum.	
	Se cele vie remembrassent,	1425
	Sur tute rien la lur preisassent ;	
114d	Plus est legiere, ço me semble,	
	U cors e alme sunt ensemble,	
	Vie senz curioseté	
	U dras e vivrë a plenté,	1430

1405 miseries que.—1407 ces.—1408 Contre autres.—
 1409 auereit comparison.—1410 egle pincon.—1411 Teus
 enferraus.—1412 meseises les maus.—1413 porreit.—1414
 ke.—1415 Qi souent.—1418 que.—1419 cloistrer.—1420 Qi.
 —1421 kil.—1422 tormenz.—1423 Qi parlom.—1424 mos-
 tre auom.—1426 preissasent.—1428 Ou.—1429 coriosete.
 —1430 Ou ad.

Que n'est cele u tant a mesaise,
 Il n'i a rien qui ne desplaie.
 Pur ço vus voeil amonester
 Que des turmenz *devez penser,
 E si aidiez a voz amis 1435
 Qui laiienz sunt en peine mis,
 Si cum fu dit al chevalier.
 Cil qui la sunt pur espurgier
 Serrunt de peines delivré,
 Fors cels qui sunt del tut dampné. 1440
 Cil que par lius vit en turment
 Ierent delivres veirement
 Par messes e par oraisuns,
 E par almosnes e par duns,
 Qu'um dune a povre gent pur els. 1445
 Tuit ierent delivré fors cels
 Qui en la buche d'enfer sunt ;
 James de Deu merci n'avrunt.
 Es altres turmenz sunt nòz pere,
 Meres, sorurs, parent e frere ; 1450
 Attendanz sunt a noz bien faiz,
 Tant que d'iluec les ait Deus traiz.
 Ses vissiuns corporelment
 Ci entre nus suffrir turment,

1431 ou ad meseise.—1432 ad que despleise.—1433 uoil.
 —1434 tormens deies.—1435 aidez uos.—1436 Qi lainz.—
 1437 come fud au cheualer.—1438 espurger.—1439 Serront
 deliurez.—1440 ceus dampnez.—1441 Ceus qi torm.—1442
 Erent.—1443 oreisons.—1444 almones dons.—1445 Quom
 done eus.—1446 erent for ceus.—1447 bouche.—1449 au-
 tres tormenz nos peres.—1450 sorus parenz freres.—1451
 nos feiz.—1452 ke treiz.—1453 ueissons.—1454 torm.

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- 115a Trop grant laidesce feriuns, 1455
 Se nus ne lur aidissiuns.
 Greignur mestier en unt il la
 Que s'il fussent entre nus ça.
- S einz Gregoires testimonie,
 qui parole de cele vie, 1460
 qu'icil qui de cest siecle vunt
 E en l'espurgatoire sunt,
 Qu'il sunt alegiez par icels
 Qui almosne e bien funt pur els.
 Mult est granz mals quant en l'iglise 1465
 Devum esculter lur servise,
 Que plus volum a el entendre
 Qu'a Deu pur els preiere rendre.
 Ço diuns pur cels chastier
 Qui s'en issent hors del mustier 1470
 Quant hum dit des morz le servise ;
 Ester devreient en l'iglise
 E prier mult devotement
 Que Deus alejast lur turment.
 Tels i a qui delivres sunt : 1475
 Ço sunt cil qui plus tost s'en vunt ;
 E s'il s'esteient remembré
 De ço dunt nus avum parlé,
 Icil en eüssent poür
-

1455 leidesce ferions.—1456 aidissons.—1457 ont.—1458 fuissent.—1459 Seint.—1461 Qicil uont.—1462 sont.—1463 alegez iceus.—1464 font eus.—1465 grant.—1466 Deuom escouter.—1468 Qa eus priere.—1469 dions.—1470 Qi isent.—1471 hom mors.—1474 alegast torment.—1475 ad.—1477 estient.—1478 auon.—1479 Cil.

	De la peine e de la dolor	1480
	Que cil chaitif sanz fin avrunt ;	
	E des joies u cil irunt	
115b	Qui servirent lur creatur	
	En dreite fei e par amur.	
	C ist chevaliers dunt ai parlé,	1485
	puis qu'il aveit le punt passé,	
	tut delivres ala avant.	
	Devant lui vit un mur si grant	
	Haut de la terre en l'air amunt.	
	Les merveilles qui del mur sunt	1490
	Ne purreit nuls cunter ne dire,	
	Ne l'ovraigne ne la matire !	
	Une porte a el mur veüe,	
	Bien l'a de loinz aparceüe.	
	[De] precius metals fu faite,	1495
	E gloriusement purtraite :	
	Pursise esteit de bones pieres,	
	Mult precieuses e mult chieres.	
	Li chevaliers s'esmerveilla	
	De la porte qu'il esguarda,	1500
	Pur la clarté qu'ele rendoit	
	Qui des chieres pieres eisseit.	
	Mult se hasta de la venir ;	
	Cuntre lui vit la porte ovrir.	
	Demie liue ert loinz e plus ;	1505

1481 auront.—1482 ioes ou irront.—1483 Que.—1485
cheualers dont.—1486 kil pont.—1489 leir.—1490 que.—
1491 porreit.—1493 ad.—1496 gloriousement portr.—1497
Porsise estoit peres.—1498 precioses cheres.—1500 E de
kil.—1501 kele.—1502—cheres pierres.—1504 Contre.

- Quant vers la porte aprisma sus,
 Si senti une tel odor,
 Tant dulce e si bone flairur,
 Si tutes les riens de cest munt
 Qui unques furent ne qui sunt 1510
 115c Fussent aromatizement
 N'ateindreit il a ço niënt !
 A la dulçur que il senti,
 Qui tut le cors li repleni,
 Tut en recuvra sa vertu, 1515
 Del turment qu'il aveit eü.
 Avis li fu par cele odor
 Que tute perdit sa dolor.
- Quant la porte vint aprismant,
 un païs vit resplendissant. 1520
 la enz aveit greignur clarté
 Que li soleilz n'a en esté.
 Mult i cuveita a entrer ;
 Beneürez esteit cil ber
 Qui tant out fait e deservi 1525
 Qu'*encuntre [lui] tel porte ovri.
 Cil nel volt mie deceveir
 Qui cel estre li fist veëir :
 Bien a empli sun grant desir,
 Qui en tel liu le fist venir. 1530

1506 aprima.—1508 douz flerur.—1510 onques.—1511 fuissent.—1512 natendreit.—1513 doucur quil.—1514 Qe lui.—1515 recoura.—1516 torment.—1517 fud cel.—1518 Qe.—1520 pas (*See Note to this line*).—1522 soleils nad.—1523 coueita.—1526 Que entre. Lat. K : Beatus vero miles cui talis venienti patuit porta.—1528 Qi lui.—1529 ad.—1530 Qi lui.

Encore esteit loinz de la porte
 quant il veit croiz que l'um aporte,
 palmes orines, ço trovuns,
 Chandelabres e gumfanuns.
 Genz erent de religiun 1535
 Qui firent la processiun.
 Ço li ert vis qu'en tut le munt,
 De cels qui furent ne qui sunt,
 115d Ne fu unques itels veüe,
 Ne si honestement tenue. 1540
 De chascun eage de gent,
 E de chascun ordre ensement
 Vit formes d'humes e semblanz ;
 Mult ert la cumpaignie granz.
 Vestu furent diversement 1545
 Solunc l'ordre qu'a els apent :
 Li un erent cum ercevesque,
 E li altre erent cum evesque ;
 Li un abbé, li altre moigne
 E prestre e diacne e chanoigne, 1550
 E subdiacne e acolite
 E laie genz a Deu eslite.
 En tel forme e en tel semblant
 Furent vestu aparissant
 Cum il furent, n'en dutez mie, 1555

1532 uit creiz lon. Lat. K : egressa est contra eum cum
 crucibus et vexillis . . . processio, etc.—1533 trouons.
 —1534 gomfanons.—1535 Gent religion.—1536 procession.
 —1537 lui ken.—1538 ces qi.—1539 fud tele.—1541
 aage.—1543 domes.—1544 comp.—1545 uestuz.—1546
 Solum qa eus.—1547 arceuesque.—1548 autre.—1549
 autre.—1552 gent.—1555 dotez.

	El Deu servise en ceste vie.	
	Cuntre le chevalier alerent,	
	Sil requrent, enz le menerent	
	Od dulz chant e od melodie	
	E od le sun de l'armonie.	1560
	Quant il orent fini lur chant,	
	Dui ercevesque vunt avant,	
	Si li mustrent le païs,	
	Tuz les estres e le purpris.	
	Après parlerent dulcement	1565
	E distrent al cumencement :	
116a	“ Beneëiz seit li reis de gloire	
	Que il t'a duné la victoire,	
	Que surmunté as les diables	
	E lur turmenz nun cuvenables,	1570
	E que si estes ci venuz	
	E en tel joie receüz.”	
	Il le menerent sus e jus ;	
	Tant i vit bien ne poeit plus.	
	En cel païs vit tel clarté	1575
	Qu'a grant peine l'a esguardé :	
	Si cume li soleilz le jur	
	Tolt as esteiles lur luur,	
	Issi toldreit, ço li ert vis,	
	La granz clartez de cel païs	1580
	Al soleil tute sa luur	

1557 Contre cheualer.—1559 duz od duz melodie.—
 1560 son la romonie.—1562 arceuesque uont.—1563 Se lui
 mostr.—1564 porpris.—1565 Pres doucement.—1566 au
 comen.—1567 Beneit rois.—1568 Qui done.—1569 Qe sor-
 monte.—1570 torm. couenables.—1571 ke.—1572 E au.—
 1576 Qa lad.—1577 le soleil.—1579 lui.—1580 grant clarte.
 —1581 tote.

- Quant a greignur resplendissur !
 Il ne pot veëir la grandur
 Del país u tant a dulçur,
 Fors de la porte u il entra 1585
 En tant, cum hum li enseigna.
 Si cum uns prez fu cist país,
 De flurs e d'arbres plenteïs :
 Herbes i out de bone odor
 E gentiz fruiz de grant valur. 1590
 Tant aveit le quer repleni
 De la dulçur que il senti,
 Que ço li esteit bien avis
 Qu'il en poeit vivre tuz dis.
 116b En cel champ a si grant clarté, 1595
 N'i puet avoir nule obscurté.
 La clartez del ciel i resplent
 Niënt escolurjablement.
 De tute maniere d'eé
 I vit genz a si grant plenté 1600
 Qu'il cuidout bien que nuls vivanz
 El munt n'en peüst veëir tanz !
 Par cuvenz esteient partiz
 Par lius en joie e en deliz ;
 E nepuroec quant il voleient, 1605
 De l'un liu a l'autre veneient.

1582 Quant il ad.—1583 puet ueer. Lat. CK : ultra vi-
 dere quae vides . . . non potuit.—1584 ou ad.—1585
 ou.—1586 hom.—1587 fust.—1588 flors de arbres.—1590
 gentilz.—1592 quil.—1593 lui.—1594 tut.—1595 ad.—1596
 pot nul.—1597 clarte.—1598 escolurgablement.—1599 de
 hee.—1600 gens.—1601 ke.—1602 mund ueir.—1603
 couenz.—1605 nepuroc.—1606 autre.

- Grant joie orent comunement,
 Li un des autres veirement,
 E de la visitaciun
 Qu'entr'els feseient enviran. 1610
 U qu'il fussent, par grant dulçur,
 Firent loënge al Creatur.
 Si diverseit lur vesteüre
 Cum les esteiles par figure
 Se diversent en lur leur : 1615
 L'une mendre, l'autre greignur.
 Li un l'orent tute d'or fin,
 E li altre, vert u purprin ;
 Li un de jacintes colurs,
 Bloies u blanches cume flurs. 1620
- 116c **C**ist Oweins sout de cele gent,
 par la forme del vestement,
 de quel mestier orent esté,
 En quel mestier orent finé.
 Si cum variout la colurs, 1625
 Aveient diverses luurs.
 Colurs de gloire apparisseit
 Sur tuz les dras qu'il i aveit.
 Li un alouent coruné
 Cume rei e si aturné ; 1630

1607 communement.—1608 autres uereiment.—1609 uisitacion.—1610 fesient enuiron.—1611 Ou kil fuissent doucur.—1613 uesture.—1614 esteilles.—1615 Si.—1616 lautre.—1617 uns.—1618 autre ou porprin.—1619 uns iacinte colur.—1620 Bloie ou flur.—1621 sont genz. Lat. K: Forma enim vestis novit miles.—1622 des uestemenz.—1624 E en.—1625 come les.—1626 diuers.—1627 Colur.—1628 kil.—1629 uns corone.—1630 atorne.

Li un portouent en lur mains
 Palmes orines, flurs e rains.
 Tant fu cil estres delitables
 Al chevalier e si mirables,
 De la dulçur e del repos 1635
 Qu'il vit la enz, dedenz cest clos,
 E des dulz chanz qu'il entendi
 A la Deu loënge e oï.
 Chascuns en sei s'esjoïsseit
 De la joie que il aveit : 1640
 Pur ço que de l'espurgatoire
 Esteient amené en gloire.

Cist païs ert si repleniz
 de la grace Deu e guarniz,
 que bien porent estre peüz 1645
 E de *tel grace sustenuz.
 Plusurs maisuns [i] out la enz,
 E mulz compaignies dedenz ;
 Chascune aveit a grant plenté
 La celestiène clarté. 1650
 116d Tuit cil qui le chevalier virent
 Lur Creatur beneësquirent
 Pur lui qui ert entr'els venuz,
 Cum lur frere de mort eissuz.
 La grant leësce a bien veüe 1655

1631 uns.—1632 flors.—1633 fud.—1637 duz kil enten-
 dit.—1638 Al oit.—1639 Chascun.—1640 kil.—1641 ke.—
 1642 amenez.—1644 garniz.—1645 porrent.—1646 cele.—
 1647 Plosurs maisons.—1648 compaignies.—1650 De la.—
 1651 cheualer.—1652 benesquirent.—1653 entreus.—1654
 Cume.—1655 ad.

Que tuit firent de sa venue.
 Li dulz chanz e la melodie
 Des seinz Deu est dedenz oïe.
 La enz n'out trop chaut ne trop freit,
 Ne rien qu'amenuisance seit : 1660
 Quant qu'il i out esteit plaisable
 E paisable e tut acceptable.
 En cel repos beneüré
 Vit de joie si grant plenté,
 Que nuls qui en cest siecle seit 1665
 Saveir ne cunter nel purreit.
 Or nus doint Deus ço deservir
 Qu'a cez joies puissuns venir !

Quant li chevaliers out veü
 cele grant joie e cel salu, 1670
 li ercevesque le menerent
 Un poi en sus, a lui parlerent :
 " Beals frere, ore as ici veü
 Le desirier qu'avez eü :
 Les granz turmenz e les dolurs 1675
 Avez veü des pecheürs,
 E les deliz e les repos
 Des bons qui sunt dedenz cest clos.
 117a Beneëiz seit qui te duna
 Cest purpos e si aferma ; 1680
 E que tu poïs endurer

1657 duz chant. — 1660 que amenusance. — 1661 kil
 pleisable. — 1662 peisable. — 1665 ken. — 1666 conter por-
 reit. — 1667 Ore. — 1668 Ka ces puissions. — 1671 erceveske
 li. — 1673 Biau. — 1674 desirer. — 1675 tormenz. — 1679
 Beneiz dona. — 1680 affirma. — 1681 ke.

Les granz turmenz a trespasser	
De l'espurgatoire u tu fus,	
E par sa grace venis sus.	
Par Deu estes ci amenez :	1685
Des choses que veü avez	
Nus diruns la segnefiance ;	
Aïez en Deu bone esperance.	
Icist païs e icist estres,	
Sachiez c'est Paraïs Terrestres,	1690
Dunt Adams fu pur ses pechiez	
Jetez e si fu eissilliez	
En miseire e en amerté	
El munt u li hume sunt né,	
Puis qu'il fu inobediëns	1695
E ne tint mie le desfens	
Sun creatur, qui l'out formé,	
E manja le fruit devehé ;	
Ultre ço ne pout il veër	
Cez granz *joies, ne ci maneir.	1700
Einz veëit il sun creatur	
E a lui parla par dulçur ;	
Les angeles poeit il veër,	
Ensemble od els grant joie avoir.	
Hors fu jetez de cest païs	1705
Par sun pechié, cume chaitis ;	

1682 tormenz. — 1683 ou. — 1687 dirrons senefiance. —
 1689 cist estres. — 1690 Sachez ke ço paradis. — 1691 Dont
 fud. — 1692 Getez fud eissillez. — 1693 miserie. — 1694 mund
 ou home. — 1695 kil fut. — 1696 nen defens. — 1698 manga.
 — 1700 Ces riues cil maneeir. Lat. K : celica gaudia .
 . . ultra videre non potuit. — 1703 angles ueir. — 1704
 ensemblement. — 1705 fud iete. — 1706 come.

117b Aneire perdit la clarté
Del ciel par sa maleürté.

“D e sa char sumes nus tuit né
en miseire, en chaitiveté ; 1710
mes par la fei nostre seignur
Jhesu Crist, nostre creatur,
Que par baptesme receümes
De dreite creance e eümes,
Sumes en cest país venu 1715
Par la Deu grace e receü.
Par seint esprit entenduns
D’altre vie, mes ne pouïns
Saveir le tut certainement ;
Adams le sout veraïement. 1720
Mes pur iço que nus pechames,
E de pechié nus encumbrames,
Le nus estuet espeneïr
Einz que ici puïssuns venir :
Estrê en l’espurgaciun 1725
Solunc iço que fait avum.
La penitence que preïmes,
Que devant la mort ne feïmes,
En cez lius la nus estut faire
Par unt [vus] eüstes repaire. 1730
Vus veïstes [tuz] les turmenz

1710 cheitiüete.—1715 uenuz.—1716 receuz.—1717 es-
perit entendons.—1718 Dautre.—1719 certainement.—1720
ueraïement.—1721 co ke.—1722 encombr.—1723 estut es-
penir.—1724 ke ci puïssons.—1725 espurgacion.—1726
Selunc co ke auon.—1727 ke.—1728 Qe.—1729 ces feïre.
—1730 repeire.—1731 tormenz.

- As chaitis qui furent dedenz :
 Tels as greignurs, tels as menurs,
 Solunc les oevres des plusurs.
- 117c Cil qui plus pechierent el munt 1735
 Greignurs turmenz iluec avrunt.
 Tuit cil qui sunt es granz turmenz
 Que vus veïstes la dedenz,
 A nus vendrunt, bien le sachiez,
 Quant il ierent tut espurgiez ; 1740
 Fors cels qui el puiz d'enfer sunt —
 James de cel turment n'istrunt !
 Chascun jur vienent ci a nus
 Cil qui des peines sunt rescus ;
 A grant joie les recevum 1745
 Od mult bele processiu.
 Puis sunt od nus dedenz cest clos,
 En grant joie e en grant repos.
 Cil qui el munt sunt espurgié
 De lur pechiez e alegié 1750
 Trespasserunt legierement
 L'espurgatoire e le turment :
 Hastivement a nus vendrunt,
 Al plaisir Deu i remaindrunt.
 Nuls de cels qui en peine sunt 1755
 Sevent cum bien il i serrunt,
 Ne cum bien il i unt esté ;
 C'est tut en la Deu volenté.

1733 menors.—1734 Solum oures plusors.—1735 pecche-
 rent.—1736 tormenz.—1737 en tormenz.—1739 uendront.
 —1740 erent tuz.—1741 for cil puz.—1742 torment.—1743
 Chascun.—1745 receuon.—1746 procession.—1749 mund
 espurgiez.—1750 alegiez.—1752 torment.—1755 ceus.

- Quant hum fait pur els oraisuns,
 Messes e almosnes e duns, 1760
 Lur turment sunt amenuisié,
 U del tut en sunt alegié :
 117d U l'um alege lur dolurs,
 U l'um les *remet en menurs.
 Quant il sunt tut hors de turment 1765
 A nus vienent joïssantment.
 Il ne sevent quant il i sunt
 Cum bien il i demurerunt ;
 Ne nus meïsmes ne savuns
 Cum bien demurer i devuns. 1770
- “**S**i cum li chaitif en turment
 sunt travaillié plus lungement
 pur les granz pechiez que il firent,
 Tant cum il el siecle vesquirent,
 Si sunt li altre meins pené 1775
 Qui meins firent d'iniquité ;—
 Si est de nus qui sumes ci :
 Solunc ço qu'avum deservi,
 Devuns ici plus demurer,
 Einz [a] greignur joie munter ; 1780
 Que tut serruns nus delivré
 De tutes peines e salvé.

1759 hom eus oreïsons.—1760 almones dons.—1761 tormenz amenusez.—1762 Ou aleggez.—1763 Ou lom.—1764 Ou lom met. Lat. K : aut de ipsis tormentis in minoribus transferuntur. —1765 torment.—1768 demorrunt.—1769 meimes sauons.—1770 demorer deuons.—1771 cume torment.—1772 trauaille longement.—1773 kil.—1775 autre.—1776 de iniq.—1778 Selunc kauom.—1779 Denons demorer.—1781 seuns deliurez.—1782 totes saluez.

- Ne pouïns nus mie uncore estre
 A la grant leësce celestre.
 Vus veëz bien que sanz dolur 1785
 Sumes ici en grant dulçur ;
 En mult greignur joie vendruns,
 Mes quant ço iert, nus nel savuns.
 Nostre cumpaignie descreist
 Chascun jur, si cume ele creist ; 1790
 118a Li espurgié viennent ici
 E li altre, si cum jo di,
 Vunt de cest paraïs terrestre
 Des i qu'en paraïs celestre.”
- L i ercevesque qu'iluec sunt 1795
 le menerent en un haut munt,
 e li diënt que il turnast
 Ses oeilz amunt, si esguardast,
 Si lur *desist de quel colur
 Li ciels esteit en sa luur ? 1800
 Il lur respundi maintenant
 Qu'il resemlout or flambeiant.
 De si grant clarté fu espris
 Que tuz ardeit, ço li ert vis.
 “Ço est l'entrée, beals amis, 1805
 Del celestiën paraïs !
 Quant alcuns deit de nus turner

1785 ke.—1787 uendrons.—1788 ert sauons.—1789 compaignie.—1790 ior.—1791 espurgiez.—1792 autre cume ioidi.—1793 Uont.—1794 De ci ken.—1795 arceueske qui iluec.—1796 Li.—1797 lui kil tornast.—1798 oilz.—1799 Se diseit.—1800 ciel.—1802 flambeant.—1803 fud.—1804 Qe lui.—1805 lentre biaux.—1806 De.—1807 aucuns torner.

- Par cele porte deit entrer.
 Sachiez que par iluec s'en vunt
 Cil qui el ciel muntent amunt. 1810
 De viande celestiel
 Nus peist nostre sire del ciel ;
 Une fïée chascun jur,
 Par sa grace e par sa dulçur.
 Ja gusterez ensemble od nus 1815
 La viande qu'il dune a nus."
- 118b **A** vis unques aveit ço dit
 quant li fus del seint esprit
 descendi del ciel, li fu vis,
 E raëmpli tut le païs, 1820
 E si cum li rai del soleil
 (Bien le puet hum veëir de *l'oeil !)
 Les chies de cels enviruna,
 Dedenz els se mist e entra.
 Li chevaliers, ne dute mie, 1825
 En reçut od els sa partie.
 Si grant joie e si grant delit
 Out en sun quer e si parfit
 De cel dulçur, qu'il ne saveit
 U morz u vis quels il esteit ! 1830
 Mes cele hure est tost trespasée,
 Que tel grace lur est dunée.
 De tel viande sunt peü

1809 Sachez ke iluec uont.—1810 montent amont.—
 1813 fie chascon.—1815 ensemblement.—1816 kil done.
 —1817 unkes.—1819 descendit co lui fud.—1820 raampli.
 —1821 cume.—1822 hom ueer defoil. (*See Note to this line.*)
 —1823 chiefs enuirona.—1824 enls.—1826 eus.—1829 E.
 kil.—1830 Ou ou uifs.—1832 donee.—1833 peuz.

- Cil qui el ciel sunt receü.
 Li chevaliers, se il poïst, 1835
 Tuz jurs senz fin i remansist.
 Apres cele tres grant leësce
 Qu'il a eüe, avra tristesce.
 Li ercevesque maintenant
 Al chevalier diseient tant : 1840
 "Des or poëz bien repairier.
 Veü avez tun desirier :
 Les granz joies de paraïs
 E les granz peines des chaitis.
 Par la veie vus en irez 1845
 Dunt vus estes ça enz entrez ;
 118c S'el siecle vivez leialment,
 Seïez seürs certainement,
 Apres vostre mort [vus] vendrez
 En la joie que vus veëz. 1850
 Si vus vivez de male vie—
 Deus doint que vus nel faciez mie—
 A cez turmenz que vus savez
 Pur espurgier repairerez.
 Hastez vus tost aler d'ici ; 1855
 Bien sachiez qu'i li enemi
 Ne vus purrunt mie aprismier,
 Ne par turment niënt blescier."

1834 receuz.—1835 si.—1836 sen.—1838 ad.—1839 arceueske.—1840 diseint.—1841 ore repairer.—1842 Ueu en desirer.—1845 irrez.—1847 Si el leaument.—1848 Siez seur.—1850 ueiez.—1852 ke ne facez.—1853 ces tormenz.—1854 reperirez.—1856 sachez ki.—1857 porrunt apresmer.—1858 torment blescer.

- L** i chevaliers plure e suspire ;
 as evesques cumence a dire 1860
 qu'il ne s'en volt niënt partir,
 Kar ne quide james venir
 Pur les grevus pechiez del munt,
 Qui encumbrent cels qui [i] sunt :
 " Ne sai que me remaint ici, 1865
 Si cum jo sui, par Deu merci."
 Li dui ercevesque unt parlé :
 " N'iert pas, frere, a ta volenté."
 Hors a la porte l'unt mené ;
 A Jhesu Crist l'unt cumandé ; 1870
 La porte cloënt, il s'en va
 Parmi les lius u il passa.
 Quant li diable le veëient
 Huntus erent, si s'en fuëient.
 118d N'aveit dute de nul turment, 1875
 Ne n'en senti bleuissement.
 Al palfis vint qui est mirables,
 U il vit primes les diables.
 Dedenz entra, puis s'asist jus ;
 Merveilla sei, ne poeit plus, 1880
 De l'ovraigne de la maisun.
 Apres ço vindrent li barun,
 Qui einz orent a lui parlé.
 Si l'unt de part Deu salué ;

1860 eueskes comence. — 1861 uont. — 1863 greuous.
 — 1864 encombre ces. — 1865 ke. — 1866 cume. — 1867
 arceueske. — 1868 Nert. — 1870 lun comande. — 1872 ou. —
 1875 doute torment. — 1877 paufis uont. Lat. AK : cum
 intraret in aulam. — 1878 ou. — 1879 sentra. — 1881 ouer-
 aigne maison. — 1882 baron. — 1883 enz. — 1884 par.

- Deu loërent e sa puissance, 1885
 Qui en si ferme parmanance
 L'out fait ester e maintenu,
 Par quei le diable out vencu ;
 E qu'il ert de tuz ses pechiez
 E delivres e espurgiez. 1890
 " Beals frere chiers, or vus hastez,
 Delivrement vus en alez,
 Que vus ne seïez ci suzpris.
 Il adjurne en vostre país ;
 Li priurs iert encuntre vus, 1895
 Qui de vus iert liez e joius :
 A grant joie vus recevra,
 E en l'iglise vus merra.
 La porte iert apres refermée
 Par unt vus eüstes l'entrée." 1900
 Il reçut lur beneëïçun,
 Si s'en eissi de la maisun.
- 119a **A** la porte vint de cler jur ;
 encuntre lui *vit le priur
 qui volentiers l'a receü : 1905
 Mult fu liez quant il l'out veü.
 En l'iglise le fist entrer,
 E quinze jurs la demurer
 En jeünes, en oraisuns,

1887 Lont.—1888 li.—1889 kil touz.—1891 Biau chier.
 —1883 Qe suspris.—1894 adiorne.—1895 priors ert encon-
 tre.—1896 Qi ert leez.—1898 menra.—1899 ert.—1901
 beneicon.—1902 issi maison.—1904 Encontre uint.—1905
 lad.—1906 fud lez.—1908 demorer.—1909 e en oreisons.

- En veilles, en afflicciuns. 1910
 Puis recunta ço que il vit
 E il le mistrent en escrit.
 En honor Deu, sun creatur,
 Croisier se fist par grant amur :
 Requerre le voleit el liu 1915
 U le dampnerent li Juii.
- E**n Jerusalem en ala
 e [dunc] ariere repaira ;
 a sun seignur le rei revint
 E il volentiers le retint. 1920
 Tut en ordre li a cunté
 De sa vie la verité ;
 Cunseil li quist e demanda
 De sa vie qu'il en loa :
 S'il deüst moigne devenir, 1925
 U quel religiun tenir.
 E li reis li a respundu
 Chevaliers seit, si cum il fu ;
 Ço li loa il a tenir,
 En ço pot il Deu bien servir. 1930
- 119b Si fist il bien tute sa vie ;
 Pur altre ne chanja il mie.
- E**n icel tens issi avint
 qu'uns des moignes de Cisteus vint
 que lur abes i enveia : 1935
 Par qui a icel rei manda

1910 e en affliccions.—1911 reconta kil.—1913 de deu.—
 1914 Croiser.—1916 Ou ieu.—1917 ierlm.—1919 son.—1921
 lui ad.—1923 Conseil lui.—1924 kil.—1026 Ou religion.—
 1927 lui ad respondu.—1929 lui —1930 poeit.—1932 autre
 changa.—1934 Ke.—1935 Qe enuea.

D'un liu qu'einceis li out pramis.	
Pur ço l'aveit a lui tramis	
Pur saveir u li lius serreit	
U l'abeïe fundereit.	1940
Gervaises out li abes nun :	
Mult fu de grant religiun	
Cil de Cisteus qui enveia	
A cel rei d'Irlande e manda	
Par Gilebert (un suen profes	1945
Qui fu abes puis sun deces)	
De l'abeïe qu'out pramise,	
U ele devreit estre assise.	
Li reis li fist le liu mustrer	
U l'abeïe volt funder.	1950
Li moignes dist qu'il ne saveit	
Cument il i arestereit :	
Il ne saveit ne n'out apris	
Le language de cel pais.	
Li reis li dist : "N'en dutez mie,	1955
Jo vus metrai en cumpaignie	
Un produme e bon latimier."	
Dunc apela le chevalier	
119c Owein, si li preia e dist	
Qu'od lui alast, si l'apresist.	1960

1937 kenceis.—1939 ou.—1940 Ou.—1941 Gerueises.—
 1942 fud.—1943 qi enuea.—1944 de Irlande.—1945 sun.—
 1946 fud p^o.—1947 kout.—1948 Ou asise.—1949 lui.—
 1950 Ou.—1951 moines kil.—1952 Coment.—1955 lui dou-
 tez.—1956 compaignie.—1957 prodom latimer.—1958 Don
 cheualer.—1959 lui peia.—1960 Kod.

Bien l'otreia li chevaliers e dist al rei que volentiers le servireit a sun plaisir, Que de ço faire out grant desir.	
“ Veirs est, nel celer ore mie, Tant cum jo fu en l'autre vie Vi jo, si l'ai bien en memoire, Que cil furent en greignur gloire De lur ordre e de lur cuvent, Que tut le plus de l'autre gent.”	1965
Issi remest od Gilebert Li chevaliers e bien le sert ; Mais ne voleit changier sun estre : Moignes ne cunvers ne volt estre. En nun de chevalier morra,	1970
Ja altre abit ne recevra. Cil dui funderent l'abbieie E mistrent genz de bone vie ; Gileberz en fu celeriers, E Oweins fu sis latimiers.	1975
Mult par [li] fu leials serjanz, E en tuz ses bosoinz aidanz. Ensemble dous anz e demi Furent e puis s'en departi. Gileberz dit que seintement	1980
	1985

1961 lotrea.—1962 ke.—1963 pleisir.—1966 come fud
lautre.—1968 Ke.—1969 couent.—1970 tuit autre.—1971
remist.—1973 Meis changer.—1974 Moigne conuers.—1975
non.—1976 autre nen.—1979 celerers.—1980 ses latiners.
—1981 leaus serganz. Lat. K : minister fidelis et interpres
fuit ei devotus.—1982 bosoinz.—1983 dimi.—1985 Gil-
berz ke.

- Viveit e mult honestement
 119d Tant cum li chevaliers i fu ;
 Mult en out grant cunfort perdu.
 Apres ço, par cunfessiun,
 Laisserent tute la maisun : 1990
 Li moigne, altre mansiun querre,
 Vindrent alué en Engleterre.
 Li chevaliers honestement
 Remest e vesqui seintement.
 Quant il morut, a Deu rendi 1995
 S'alme, que bien l'out deservi.

- C ist Gileberz cunta suvent
 cez choses devant meinte gent,
 pur edifier les oianz
 E qu'a bien fussent entendanz. 2000
 Un en i out qui ço oï,
 Duta qu'il ne fust mie issi.
 Gileberz en respundi tant :
 " Qu'il n'erent mie bien creant
 Qui diënt qu'espirtelment 2005
 Veient e nun corporelment,
 (Quant il entrent en la maisun
 Qu'est de Deu espurgaciun)
 Les granz peines e les turmenz
 Qui sunt establiz la dedenz. 2010

1987 come. — 1989 confession. — 1990 Laisserent toute-
 maison. — 1991 moine autre mansion. — 1992 engleterre.
 — 1994 remist. — 1996 ke. — 1997 conta souvent. — 1998 Ces.
 — 2000 ka fuissent. — 2002 kil. — 2003 respondi. — 2004 Kil.
 — 2005 kespirtelment. — 2006 non. — 2007 maison. — 2008.
 Qe espurgacion. — 2009 tormenz.

-
- Li chevaliers tut ço desdit,
 Qui tut corporelment le vit ;
 En char e en os les turmenz
 *Suffrit quant il fu la dedenz.
- 120a Se ço ne volez ottrier, 2015
 Ne ne creëz le chevalier,
 Creëz mei qui de mes oeilz vi
 Ço que jo vus dirai ici :
- “ Jo fu ja en une maisun
 u out, de grant religiun, 2020
 un moigne qui mult se pena
 De Deu servir e mult l'ama.
 Une nuit, entre le cuvent
 El durtur vit apertement,
 Si cum il jut e dut dormir, 2025
 Les diables a lui venir,
 Qui corporelment le ravirent
 E del durtur le departirent,
 Si que li cuvenz nel sout mie.
 Tant orent de *sun [bien] envie, 2030
 Treis jurs e treis nuiz l'unt tenu ;
 Li cuvenz ne sout u il fu.
 Puis le porterent a sun lit,
 Enz le jeterent par despit
-

2013 tormenz.—2014 Suffrir fud. Lat. K : hec se vidisse
 et in corpore corporaliter pertulisse dicit.—2016 creiez.—
 2017 Creiez ke oilz.—2019 maison.—2020 Ou religion.—
 2023 couent.—2024 dortur (*the order of ll. 2023-2024 is re-*
versed in the MS.).—2025 dormir.—2028 dortur.—2029 ke
 couenz.—2030 ses. Lat. C : cuius sanctitati Daemones in-
 videbant. (AK *give no aid*).—2031 lont.—2032 couenz ou.

	Tut flaëlé e debatu	2035
	Desqu'a la mort e navrez fu.	
	Plaies out parfundes e granz,	
	Par tut le cors aparissanz.	
	Il meïsmes les me mostra	
	Apertement sil me cunta	2040
	(Ço sachiez bien) qu'um ne pot mie	
	Saner ses plaies, e sa vie	
120b	Mult erent horribles e granz,	
	Tuz jurs noveles parissanz.	
	Tel plaie i out qui fu rouïnde	2045
	E desmesurée e parfunde ;	
	E me dit qu'a sun plus lung deit	
	La parfundesce *en ateindreit.	
	E quant il vit la juevne gent	
	Gabber desordenéement,	2050
	Tut apertement lur diseit,	
	S'il seüssent qu'els atendeit,	
	E quels turmenz e quel ennui,	
	Il ne gabbereient nului.	
	Quinze anz apres sis tens fini ;	2055
	Jo ne l'ai pas mis en obli."	
	Gileberz cunta icel fait	
	A l'autor quil nus a retrait,	

2036 Deska naure.—2040 conta.—2041 kon.—2044 iors e parissanz.—2045 que.—2046 desmesures.—2047 ka.—2048 natendreit. Lat. AK : Fuit autem vulnere illorum aliquod ita profundum ut (A : quod) longior digitus tuus in eo posset intrare usque ad manum.—2049 ioune.—2051 Tuit.—2052 kels.—2053 tormenz.—2054 nullui.—2055 sun.—2057 conta.—2058 kil ad.

Si cum Oweins li out cunté,
 E li moignes dunt j'ai parlé : 2060
 Ço que jo vus ai ici dit
 E tut mustré par mun escrit.

E puis parlai j'a dous abbez :
 d'Irlande erent bons ordenez.
 si lur demandai de cel-estre, 2065

Si ço poeit veritez estre.
 Li uns affirma que veirs fu
 De l'espurgatoire e seü
 Que plusur humë i entrerent
 Qui unques puis ne retournerent. 2070

120c **E**n cel an meïsmes trovai
 un evesque a qui jo parlai.
 nevuz fu al tierz Seint Patriz
 Qui cumpainz ert Seint Malachiz.
 Florenciëns avait a nun ; 2075
 Il me cunta en veir sermun
 Que l'espurgatoire ert assise
 En s'eveschié e la fu quise.
 Ententivement li enquis
 Si ço fust veirs, que l'en ert vis : 2080
 E il me dist : " Certainement,
 Que c'esteit veirs," e dist cument :
 " Que plusur [i] entrerent ja

2059 conte.—2061 ci.—2063 io a.—2064 De Irlande.—
 2067 ke.—2069 Qe plusurs homes.—2070 Qi unkes retorne-
 rent.—2071 meimes.—2072 eueske.—2073 Neuz fud seinz.
 —2074 compaigns seinz.—2076 conta.—2077 Ke.—2078 E
 sa euesche fud.—2079 lui.—2080 ke.—2082 Qe coment.—
 0 83 Qe plusurs.

Dunt unques nuls n'en repaira.
 Tels i out qui ariere vindrent 2085
 E qui les [granz] turmenz sustindrent :
 Tuz jurs furent plus en langur
 E perdirent dreite colur,
 Pur les turmenz qu'il orent la,
 E [pur] l'anguisse quis greva. 2090
 Si puis fussent de bone vie,
 Sals serreient, ne dutez mie,
 E delivres de lur pechiez,
 Kar il en furent espurgiez.

“P^{res} de cel liu a un seint hume 2095
 que nus tenuns a mult produme ;
 hermites est de bone vie.
 Chascune nuit, ço ne faut mie,
 120d Ot les diables assembler
 Entur sun purpris e parler ; 2100
 Aneire apres soleil culchant,
 A veüe vienent avant
 E si tienent lur parlement ;
 Einz le jur partent veirement.
 En dementiers qu'il iluec sunt, 2105
 Al maistre diënt ço qu'il funt.
 Li seinz les veit apertement,
 E ot lur cuntes mult suvent.

2084 unkes nul.—2085 arere.—2086 tormenz.—2089 tormenz qil.—2090 les anguisses kil.—2091 fuissent.—2092 dotez.—2093 pechez.—2094 espurgez.—2095 ad home.—2096 Qe tenons prodome.—2101 couchant.—2102 uenent.—2103 tenent.—2104 ior.—2105 kil.—2106 meistre kil.—2108 contes souent.

A sa celle le vunt tempter,
 Mes ne pueent dedenz entrér. 2110
 En semblance de femmes nues
 Se mustrent qui la sunt venues
 Pur lui deceivre e engignier,
 E faire sun propos lessier.
 Par els entendi de la gent 2115
 La vie des plusurs suvent."

Quant li evesques ne dist plus,
 uns suens chapeleins leva sus
 e dist : " Sire, jo cuntereie,
 Si vostre cungié en avreie, 2120
 Del seint hume ço que jo vi,
 E ço que jo de lui oï."
 Li evesques li dist : " Cuntez."
 Li altre dist : " Beals sire, oëz :

" La celle u cist seinz est mananz— 2125
 Cent liues loinz, lunges e granz
 121a I aveit del munt Seint Brandan,
 U uns altre out esté meint an,
 Qui aveit cele vie eslite,
 E que l'um teneit pur hermite. 2130
 Jo ving parler a cest seint hume,
 E il me dist, c'en est la sume,

2109 uont.—2110 poent.—2112 mustrerent ke.—2113 engigner.—2114 feire lessier.—2115 eus.—2116 de souent.—2117 eueskes.—2119 contereie.—2120 conge auereie.—2121 home.—2123 eueskes lui contez.—2124 autre bel oiez.—2125 ou.—2126 longes.—2128 Ou autre.—2130 ke lom.—2131 home.—2132 some.

- Qu'il n'out unques si grant desir
 De rien qui peüst avenir,
 Cum il aveit eü suvent 2135
 D'a lui parler a sun talent.
 Jo demandai purquei ço fu,
 Que tel desir en out eü ?
 ' Pur ço que j'ai suvent oï
 Les diables cunter ici 2140
 En gabbant.' (Trestute sa vie,
 Cum hermite ne vit il mie.)
 ' Quant il viennent ici les nuiz,
 Ço est lur joie e lur deduiz
 De lui e des altres reprendre 2145
 Qu'il funt a lur oevres entendre.
 J'oï l'autre nuit veirement
 Ço que jo vus dirai briefment :
 ' L'autre nuit furent ajusté
 Li diable e ci assemblé, 2150
 E cunterent a lur seignur
 Ço qu'il aveient fait *le jur.
 Avant veneient un e un ;
 Li maistre d'els apela l'un
 121b E li fist une tel demande : 2155
 S'aporté out point de viande ?
 " Oïl," dist il, " pain e ferine,

2133 Kil.—2134 *que*.—2135 souent.—2139 *ke* souent.—
 2140 conter.—2142 heremites.—2143 uenent.—2144 lor
 (deduiz).—2145 autres.—2146 Kil.—2147 lautre.—2148
 dirra.—2149 Lautre.—2150 ici.—2151 conterent.—2152 kil
 lour.—2155 lui tele.—2156 Si aporte.

Furmage e bure en ma saisine."

"E u les purchaastes vus?"

"Jol dirai," fait [il], "bien a vus : 2160

" " " **D** ui clerc vindrent a un vilein,
sil demanderent de sun peïn
par charité e altre bien ;

Il ne lur voleit duner rien ;

E si out assez guarnisun, 2165

Pain e viande en sa maisun.

*Par charité prist a jurer

Qu'il ne lur out rien que duner ;

E pur ço qu'il se parjura,

Pris ço qu'il out e perdu l'a ; 2170

De ç'aveie jo poësté.

Ci devant vus l'ai aporté."

Après ço s'en repairierent

Li diable e iluec laisserent

La viande qu'il out emblée 2175

Al vilain e la aportée.

Matin i ving, si la trovai,

En une fosse la jettai ;

En dute fui qu'um la trovast,

S'alcuns venist, si la manjast.' 2180

"Uncor vus vueil jo plus cunter

Dunt chascuns se deit amender

2158 seisine.—2159 ou le puchac.—2160 dirrai.—2161
Dous clers.—2163 autre.—2164 doner.—2165 guarisun.—
2167 La.—2168 Kil ke doner.—2169 kil.—2170 kil.—2171
co aueie.—2173 repairerent.—2174 iluec laisserent.—2175
kil.—2179 kom.—2180 Si aukuns mangast.—2181 uoil
conter.

121c E garder d'engin des diables
Qui est subtils e decevables."

U ns prestre esteit de seinte vie, 2185
de Deu servir ne cessa mie.
matin levout al Deu servise ;
Mais einz qu'il entrast en l'iglise,
El cimetire demurout
E ses quinze salmes chantout 2190
Pur les almes dunt li cors sunt
En cel liu e par tut le munt.
Chastement se tint e guarda
E bien e bel endoctrina
Icels qui en sa garde esteient, 2195
E sun conseil creire voleient.
Suvent se pleinstrent li diable
De sa vie nun reparnable,
E que nuls nel poeit turner
De Deu servir ne d'aürer. 2200
Li maistre diables blasma
Ses serjanz que nuls nel tempta
E nel osta de sun purpens.
Li uns li dit : " Mult a lung tens
Que j'ai entur lui demuré ; 2205
Ore a primes ai tant ovré
Qu'entre ci e quinze anz l'avrai

2183 del diable.—2184 subtil deceuable.—2188 enz kil.
—2189 demorout.—2193 garda.—2195 Iceus garde.—2196
conseil.—2197 Souent.—2199 ke ne.—2201 diable blama.
—2202 serganz ke.—2204 ad long.—2205 demore.—2206
primis.—2207 Que entre.

- Enfantosmé, sil decevrai
 Par un engin, mes ne puet estre
 Qu'einceis seit deceüz li prestre. 2210
 121d Par une femme ai purveü
 Que dunc l'avrai *tut deceü."
 Li mestre dist: "Mult avez fait
 S'en cel terme l'avez atrait
 De pechier par temptaciun ; 2215
 De mei avrez bon gueredun."

A l demain, si cum il soleit,
 leva li prestre e ala dreit
 el cimetire e a veü
 Un enfant qui jetez i fu. 2220
 Delez la croiz jetez esteit ;
 Femele fu, il la perneit ;
 Nurice quist si la bailla ;
 Cume sa fille la guarda.
 Il la feseit lettres aprendre, 2225
 Al Deu servise la volt rendre.
 Quant ert en l'ée de quinze anz,
 Mult ert bele e creüe e granz.
 Li prestre l'esguarda suvent
 Par le diable enortement. 2230
 De sa bealté s'esmerveilla
 E en sun quer la cuveita ;
 Cum plus suvent la vit le jur

2209 pot.—2210 Ke deceu.—2212 Qe donc tost.—2213
 dit.—2215 temptation.—2216 auerez guerdon.—2217 (*ini-*
tial forgotten).—2219 ad.—2226 uout.—2228 belee.—2229
 souent.—2231 beaute.—2232 coueita.—2233 souent.

- Tant fu plus espris de s'amur.
 Il la requist, el l'otria 2235
 De faire ço que li plerra.
 La nuit apres, einz qu'il feïst
 L'ovraigne dunt il la requist,
 122a Furent li diable assemblé ;
 Chascuns a sun fait recunté. 2240
 Cil qui entur le prestre fu
 A devant tuz recuneü
 Ço qu'il pramist dedenz quinze anz :
 " Or iert li faiz aparissanz ;
 Demain iert li prestre traïz 2245
 E par la femme malbailliz
 Qu'il a pur sa fille tenue,
 Quant a sun lit l'avra eüe
 Einz [le] midi que chascuns l'oie."
 Mult en firent entr'els grant joie : 2250
 " E lui e li amdous avruns,
 Kar ensemble les decevruns."
 Li mestre dist : " Voels tu aïe ? "
 " N'ai en," dist il, " jo n'en quier mie."
 Mult li saveit bon gré sis mestre. 2255
 Or oïez cum ovra li prestre :

El demain la meschine apele
 [e] si *diseit tant a li : " Bele,
 la enz culchiez desur mun lit,

2234 fud.—2236 lui.—2237 kil.—2238 loueraigne dont
 requeist.—2240 ad reconte.—2242 Ad reconu.—2244 ert
 fait.—2245 ert.—2246 maubailliz.—2247 ad.—2248 lauera.
 —2249 ke.—2250 entreus.—2251 ambdúi aurons.—2252
 deceurons.—2253 dit uols.—2255 ses.—2258 lui dist ore
 a le.—2259 cucher.

	Si acumplirai mun delit."	2260
	La meschine delivrement	
	Aveit fait sun cumandement.	
	Li prestre vint, si l'esguarda,	
	Mult durement se purpensa	
	De l'ovraigne qu'il deveit faire,	2265
122b	U li diables le volt traire,	
	Par quei avreit le bien perdu	
	Qu'il aveit fait e meintenu.	
	La grace de Deu i ovra :	
	Hors s'en eissi, cele i laissa ;	2270
	Un cultel prist que il porta	
	E ses genitailles trencha.	
	Hors les jeta de maintenant,	
	E puis dist as diables tant :	
	"Oëz, esprit malfaisant !	2275
	James ne serrez joissant	
	De la nostre perdiciun	
	Par ceste malvaise achaisun."	
	La nuit apres que cist faiz fu,	
	Sunt li diable revenu ;	2280
	Li maistre d'els apele avant	
	Celui qui li out cuvenant	
	Que einz midi avreit le jur	

2260 acomplirai. — 2262 commandement. — 2264 porpensa. — 2265 oueraigne kil. — 2266 Ou uoleit. — 2267 tut le bien. — 2268 Kil. — 2270 issi leissa. — 2271 coutel kil. — 2273 geta. — 2275 espiriz maufeisanz. — 2276 ioissanz. — 2277 perdicion. — 2278 malueise achaison. — 2279 ke cest fait. — 2281 meistre de eus. — 2282 lui couenant. — 2283 Ke miedi.

- Traï le prestre en sa folur.
 Demande lui qu'il en a fait ; 2285
 Il respondi : " Malement vait ;
 Tut mun travail jo ai perdu."
 Devant tuz lur a cuneü
 Cument li prestre aveit [ovré.]
 Assez aveit de tuz mal gré ; 2290
 Lur mestre dit a ses privez :
 " A lui !" fait il, " sil me batez
 E flaëlez mult durement !"
 Dunc s'en partent od cel turment.
 122c La meschine dedenz l'iglise 2295
 Mist li prestrë, al Deu servise.

 122d Jo, Marie, ai mis en memoire
 le livre de l'Espurgatoire :
 en Romanz qu'il seit entendables
 A laie gent e cuvenables. 2300
 Or preium Deu que par sa grace
 De noz pechiez mundes nus face.

2285 kil ad fait.—2286 lui respondit ueit.—2287 iai.
 —2288 ad cohu.—2289 Coment le (*the rime word omitted*).
 —2292 Al.—2297 Joe.—2299 kil.—2300 genz couenables.
 2301 Ore preiom ke pur.—2302 nos Amen.

NOTES AND ADDITIONS

The heading: *Ci parout des peines que sunt en purgatoire* is to be ascribed to the Anglo-Norman copyist(s). Marie uses *parole* for *parabolat* (*Es-purg.* 1460 ; *Lays, Milun*, 190) while the shorter form is common in Anglo-Norman texts (*Deu le omnipotent* 106b ; other examples in Burguy, I., p. 309).

Line 9. Eckleben (*op. cit.*, p. 47) supposes that the translation begins here, representing the "Jussistis, pater venerande, ut scriptum vobis mitterem," etc., of the *Tractatus*. *Dirai ço que j'en ai oï* (l. 15) is indeed a fair equivalent to "quod de purgatorio in vestra retuli presenciam." The feminine participles (ll. 9, 10), however, are decisive evidence that Marie is still speaking of herself, and that Roquefort was correct in saying (II., p. 407): "Marie prévient qu'elle a traduit ce poème à la prière d'un homme prudent et sage, dont elle a reçu des bienfaits," etc.

The translation begins with line 17, which closely reproduces the *Tractatus*: MSS. AC: Licet enim utilitatem multorum per me venire desiderem, etc., and the "jo" in ll. 17, 26, 29 is therefore Henry of Saltrey.

41. *cumpuncciun*. Perhaps in this and like words *-ctiun* should be written, an orthography frequent in the *Computus* (cp. ll. 199, 202, 207, and also Introduction, p. 93). So *Lays, Chaitivel* 20, *destructiun*. But as *-ciun*, in Marie as in the *Computus*, transcribes Latin *-tionem* (*exposiciun*, *Computus* 2679, etc. ; *devociun* 42, 194, 583), the first *c* is probably etymological (learned) and hence the change seemed not warranted.

160. *irunt* is preferable. So *dirai* 187.

202. *reance* (MS. *rance*) is preferable. This substantive does not appear in Körting nor in Godefroy, but is no doubt to be attached to *redimere*—*reëmbre* as *creance* to *credere* (Cp. Cohn, *Suffixwandlung*, p. 74). The *Espurg.* shows *recunter* (not *racunter*) and hence it is preferable to read *re- reançun* 728 (MS. *rancun*) *redemptionem*, appears to owe its *a* to *reance*.

234. *regehisseit* is preferable.

260. *eage* is preferable ; so at 387, 398. Cp. *é aetatem* 2227, etc.

300. This is St. Bernard's *Vita Malachiæ* (Migne, *Cursus Patrol.*, clxxi., 1074). Cp. above, p. 11.

376. From this passage we must conclude that for Marie *espurgatoire* is feminine, since the participle *miée* obviously refers to that word. 2077 has : *Que l'espurgatoire ert assise En s'eveschié e la fu quise*. In 510, however, we have : *U li purgatoires ert mis (:païs)* where the masculine participle likewise stands fast, and where we have the gender we should expect from the neuter *purgatorium* and the mod. Fr. *purgatoire* (m.). It is a distinct tendency of the Anglo-Norman to make fems. of masc. nouns in final atonic *e* (cp. Suchier, *St. Auban*, p. 49) ; in the *Alexis* 101d *adjutorium* appears as fem. in MS. A, but as masc. in MSS. PL. G. Paris prefers the fem. There seems, therefore, no reason to deny that Marie has used *espurgatoire* as fem. and *purgatoire* as masc.

540. *delivres*. This adj. shows an *-s* in the n. sg. throughout the *Espurg.* See p. 43, 2.

558. *des i que*. The MS. has always *de ci que*. With Warnke, in the *Lays*, I have thought best to follow Suchier (*Reimpredigt*, p. 75), who regards *des i que* as the etymologically correct orthography.

564. The metre, as it stands in the MS., demands *el* (= *le*). This may be paralleled from Anglo-Norman texts but not from French. (Cp. Suchier, *St. Auban*, p. 31, 7.) The single example

of *el* (= *le*) cited by Gengnagel (*Der Kürzung der Pronomina*, etc. Halle, 1882, p. 8) is from the *Passion*.

577. *l'i* (*le i*) for the sake of the sense, though *li* in such cases is not unknown. (Cp. Tobler, *Vermischte Beiträge*, p. 168.) The usual construction in the *Espurg.*, as in mod. Fr., is the accus. with intrans. verbs: *les fist partir* 978. (Cp. 1165, 1907); the dative with transitive verbs: cp. 581, 1528, 1949.

619. *crois*. This word translates *cavitatem* in Lat. K. (*concavitatem* AC) and means no doubt 'hollow.' Godefroy has not this meaning, unless it lies in *Si l'en feri le crois del chief* (*Ogier* 3123) which G. translates 'sommet de la tête.' The word belongs probably with the adj. *crués* (*cruese*, *Lays*, *Bis*. 93. MS. *cruose*). A word of the same form has the meaning 'gnashing' (Godefroy s. v. and *Reimpredigt*, p. 79).

690. *wandiches* (?) The text is here corrupt, and I have been unable to identify this word.

716. Since the contracted form *beneiz* for *beneiz* (*benedictus*) nearly coincided with *beneis* (*benedicis*) the scribe apparently has failed to recognize the imperative, and, to the detriment of the metre, has written *seit Deus* as in 1567, 1679.

725. *barnilment* = 'en baron,' according to Godefroy, who quotes the Oxford Psalter, xxvi. and xxx. (ed. Michel.) There, as here, the word translates Latin *viriliter*. It is evidently *baron* (with shifted accent) + *ilis* + *mente*.

731. *Ja endreit quant* translates *mox* in Lat. ACK. Cp. *Lays*, *Lanval* 436.

816. *bosoing* is preferable.

955. Add this case of hiatus to those given, p. 29.

1046. *avis unques* = 'hardly' (cp. 1190, 1817). In all three instances this phrase translates Latin *vix*. This French form is wanting in Körtling 8798,

and in Diez,⁵ p. 428. Godefroy quotes examples from the *Dialogues of St. Gregory* and *Turpin's Chronicle*; of *avis* alone s. v. the substantive *avis* (*advisum) where, of course, it does not belong. At 1817, Roquefort printed *Puis unkes* for which, it should be noted, Orelli (*Altfr. Gram.*, p. 371) correctly conjectured *avis unques*.

1123. *ruee*, *roee*, *rôta*. The MS. has *roue* (5 times) and *rove* (twice). *V* is equivalent to *u* in the MS. Cp. *v* = *u* aut 84, 112; = *u* ubi 86.) There are indications that the copyist replaces *o* in hiatus by *ou* (Cp. *Torn. Ant.*, l. 888, *louier* for *loier* OA,¹ and *Espurg.* 851, *louer* for *loier* locarium: 115 *pouent* for Anglo-Norman *poent*; 1090 *joues* gabatas.) This points to *roe* as the reading of the Anglo-Norman copy which lay before the scribe. The latter is indeed a common reading in other Anglo-Norman MSS. (E. g. *Four Books of the Kings* 255, Cambridge MS. of the *Reimpredigt* 123f). That it results from the usual Anglo-Norman reduction of Franco-Norman *ue* (*oe*) to *o*, can hardly be doubted in view of Anglo-Norman *poent* for *pueent* in *Espurg.* 154, 1320; *Harley* MS. of the *Lays*, *Laustic* 47; *Vie de St. Auban* 664, 1289; *Deu le omnipotent* 35c, etc. If this view be correct, *roee* or *ruee* is the proper form for Marie, and should be read *Lays*, *Guigemar*, 539, in place of *roe*. (Cp. also *Reimpredigt*, p. 80.)

1346. **plungerunt* = *demergeris* Lat. K; *demergent* Lat. C. The corresponding passage in Jean Belet's version (in the British Museum MS., *Additional* 6534) has: *te prendront moult tost e te plungeront el plus parfond d'enfer*.

1369. The same use of *nus* as the rime-word of both lines of the couplet occurs 401, 1815; and of *rus* 2159; of *els* 1069. Warnke, *Lays*, *Fraisne* 341, has suppressed a similar case without good ground.

¹See above, p. 19 ff.

Other rimes of the kind in the *Espurg.* are : 1229 *munt* (montem) : *munt* (mundum) 2153 *un* : *l'un*.

1397. *Crochier*. MS. *croker* (same abbreviation as for *ke*). Whether we have here to do with an Anglo-Norman form (as *sacker* for *sachier*, cp. *Reimpredigt* p. 108), or with a substitution of the copyist, is uncertain.

1520. Mall's remark (*Romanische Forschungen* VI., p. 180, Note) that Marie has here misunderstood the Latin text is incorrect. Marie is not translating Latin A, as Mall supposed, but Latin K which has : *vidit patriam* = Marie's *un país vit*, a reading supported by the metre also. *país* recurs at 1563, 1575, 1580, 1584, 1643. Mall was misled by the false reading of Roquefort.

1707. *aneire*. Lat. K has : *et lumen mentis* . . . *ab eo recessit* (*A* has *eciam* for *et*). A second passage will throw more light upon the meaning of this word, which is of uncommon occurrence. 2101 *Aneire apres soleil culchant* corresponds to Lat. K : *statem post solis occasum*. Here the meaning is certainly 'straightway,' 'immediately,' which fits the sense of the first passage equally well, and also that in the *Lays*, *Chaitivel* 22 where Warnke has unnecessarily suppressed the MS. reading, and where G. Paris (cp. *Romania* XIV., p. 601) translates the word '*aussitôt*.' Godefroy s. v. 2. *erre* (p. 329, col. 3) quotes the *Josaphat* of Chardri 233 : *An eires, sanz plus de demurer Fist un paleis*. . . and translates 'en hâte,' 'sur le champ.'

1822. **de l'oeil*. Unfortunately, the Latin MSS. contain nothing at all answering to this line. The MS. has *desoil*, and it is possible that we have here Latin *solium—O. Fr. *sueil* with the meaning 'from the ground.' Cp. Benoît. *Chronique* II., 23761 (ed. Michel) : *Il chairent par lur orguil Del beau ciel en l'oscur soil*. *s* and *l*, however, are easily confounded in the writing of this MS. (cp. *sis* for *sil* 973 : *des*

for *del* 1403, 1622 and *le* for *se* 590 ; *kil* for *kis* 2090) and this fact, together with the sense and point of the passage (Marie wishes to say that the flame of the Holy Spirit was actually *visible* to the eye) convince me that *de l'oeil* is the correct reading. That the diphthong *oe* in Marie has the accent on *e*, which in turn has the quality *ɛ*, is indicated with sufficient certainty by the rime *cels : doels* (*Lays*, Chaitivel 7.)

Whether the conjectured reading be correct or not, the rime at least shows that we are to see in the *oil* (or *soil*) of this MS. and those of the *Lays*, the Anglo-Norman reduction of *oe*, *ue*, to *o*, and that consequently we must class Marie among those writers (e. g., the scribe of the Oxford *Roland*) who show diphthongization before *l mouillée*. Cp. Suchier, *Reimpredigt*, Introd., p. xvi. ff., and Anger, *Vie de St. Gregoire* (in *Romania* XII., p. 145 ff.) who has the same forms : l. 31 *veil* *volio :soleil. Anger's work dates from 1212-1214.

2030. Cp. the Prologue to *Guigemar*, ll. 9-10 :
Cil ki de sun bien unt envie Sovent en diënt vileinie.

2057. The 'author' is, of course, Henry of Sal-trey, and the *li* (l. 2059) is Gilbert. The 'monk' (l. 2060) is the one introduced at l. 2021. At l. 2063 begins the work of an anonymous continuator of the *Tractatus*, who speaks in the first person (ll. 2063, 2071, etc.)

The work of this continuator ends at l. 2184, at the close of the chaplain's speech. The subsequent matter is probably from yet another hand.

2213. The punctuation reproduces Lat. K : Si inquit magister infra. xv. annos deiceret magnam rem faceres.

2222. *perneit*. This, and not *preneit*, is to be read, since in the MS. the crossed *p* stands only for *par* and *per*, never for *pra-* and *pre-*. For the form, cp. *Reimpredigt*, p. 80, and the *Computus*, Introd. p. 97.

